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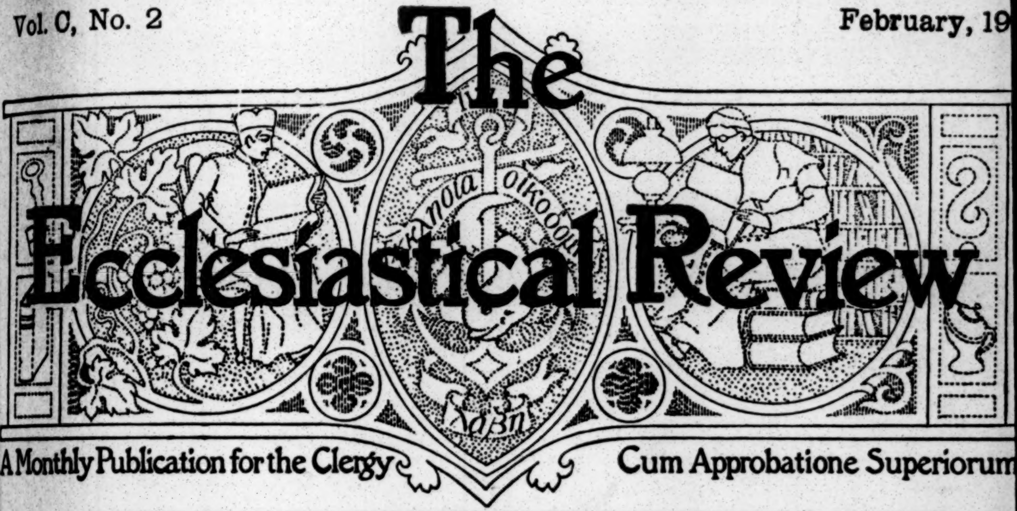

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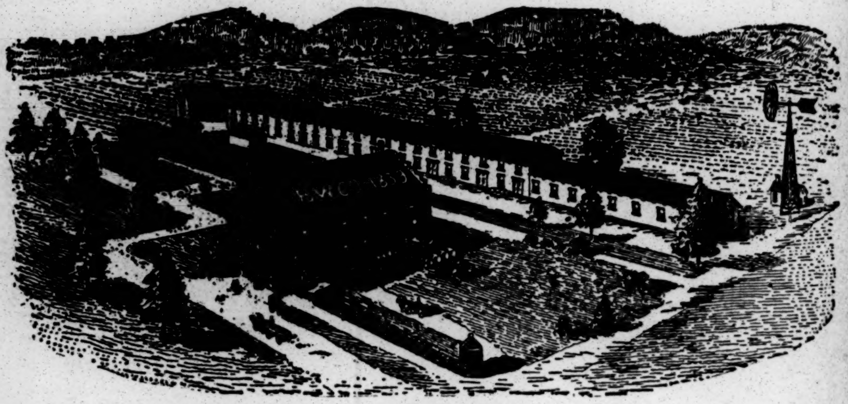

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THE

ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. X.—(C).—FEBRUARY, 1939.—NO. 2.

CATHOLIC STATISTICS AND THE STATUS ANIMARUM RECORD.

IT SEEMS unfortunate that David set such a bad example in his census (2 Kings, Chapter 24), one of the first of which we have record. So many seem to conclude that just as we must not imitate David in his liquidation of Urias and all that led up to it, neither should we imitate him by taking a census. Indeed there are to-day sectarians who cite David's experience as divine condemnation of any census, religious or otherwise. On the contrary it would seem to-day that the priest who can look with pride upon the census of his parish is in no danger of being stricken by the thunderbolt of God's punishment. His pride, if it exist, may be, indeed cannot but be, the knowledge of a task well conducted. There is but the slightest liability that like David he will exclude God from his computation, for the very pride of accomplishment is always darkened by the data unearthed by such a census. Any temptation to self-complacency or to idle relaxation on what some might consider the completion of a task is dissipated by the call to study the data and interpret them in terms of pastoral zeal, heeding the constant reminder of the Good Shepherd: "Feed my lambs; feed my sheep". For a parochial census, if properly conducted, is far more than a mere enumeration of persons and has, or should have, nothing to do with the more mundane or material aspects of pastoral life, such as the parochial finances, even though here and there a misguided shepherd can see no other or better purpose in a census than the furtherance of a building drive or a fuel collection. A census, if by that term we mean an enumeration of our people, is but a part, and, to speak more precisely, merely a minor part, of our Status Animarum record.

It may not be entirely amiss for us to remind ourselves of the obligation of the pastor with respect to the Status Animarum record as inculcated by both the Code (Canon 470) and the Roman Ritual (Title XII, Chapter 6) as a part of the parochial records which he must keep in his archives. This reminder is indeed not amiss, for, while on the one hand there may in fact be pastors who actually do not keep what may properly be called a Status Animarum record, on the other hand perhaps at times candidates for ordination in their examination preparatory thereto must confess, somewhat after the example of the Ephesians of old to St. Paul when questioned about the Holy Ghost, that they have never so much as heard of the Status Animarum.

The formula for describing the Status Animarum as laid down by the Ritual is a very brief one, and calls for a registration of merely the barest essentials. It requires registration of all the members of the flock by name, age and family. In addition it calls for the registration of reception of First Holy Communion and of the Sacrament of Confirmation. Custom and particularly diocesan law in conformity with Canon 470, which leaves to the Ordinary the right to indicate further requirements in the records, have evolved a more complete formula in accordance with which the forms which are more commonly in use require information with regard to the other Sacraments, particularly that of Matrimony, and also some indication of the practical or non-practical Catholicity of the respective members of the flock. The central fact is that a census must be taken, for it is the very basis of the other information required.

If one should ask the reason for these requirements, the answer is most simply found in the words of our Blessed Saviour: "I know mine and mine know Me." It is indeed a saddening fact that many pastors do not know their flock, even aside from those city parishes of transient population where the task of knowing one's sheep is at best a most difficult one and requires a continuous census if one is to keep in touch with his people, even in the minimum degree. Similarly many of the faithful do not know their shepherd. It is an undeniable conclusion from the words of our Saviour that any pastoral work that can remedy such a condition is inculcated by His divine command. That He should have given us such a command is further explained by the parable of the Ninety-nine, and the One lost sheep.

Without any question the personal contact of a priest with a member of his flock is by far the surest way to protect the weakening and the growingly recalcitrant Catholic from final loss of Faith and severance of connexion with the Church, even though it must be confessed this happy result will not always be attained even then. One may cite as the further purpose of the Status Animarum record the safeguarding of the principle of continuity in the succession of pastors. With a good record to guide him, a new pastor can carry on with a minimum of loss of effort and with greater possibilities of ministering from the very inception of his pastorate to those who most need his constant fatherly attention.

If the feeding of the lambs and the rescuing of the lost sheep are, then, the underlying motives for the keeping of such records, there can be little argument as to the identity of those who should be properly enumerated in the census. Whatever may be the merits of a symposium as to whether or not non-practical Catholics should be enumerated in the parochial census, the entire economy of the Church and the teachings of Christ Himself all point to the fact that, theory aside, we must in practice even more zealously enumerate precisely those who do not practise their religion than those who do. To a certain extent the ninety-nine can do without the searching ministration of their pastor at least for a time, whereas the one lost sheep, if not sought out in time, may remain forever lost. It would appear, therefore, that if we list in our parochial records the status of all our flock, good and bad just as they really are, the difficulties which some pastors affect to foresee from such a course may be properly obviated. A far truer picture of the parish is thus drawn for the information and guidance of the higher authorities who in drawing any material conclusions whatever therefrom are protected from issuing decrees which under more incomplete premises might be ill-founded. At the same time there lies therein self-protection for the zealous pastor who traces the wandering sheep, even if, as is to be expected, he cannot always bring them back within the fold.

It is plain that the Status Animarum work, if it is to be of any value whatsoever, must under our modern conditions, with few exceptions, be practically a continuous process, whereby the parish is covered annually and the statistics brought up to date, both with regard to the changing status of the good or the bad and the moving out of parishioners and the entrance of others who so often take their place in the mobile and transient population of our times, particularly in the cities and towns of this country. Another characteristic of this pastoral work is that it must be so conducted that it really will locate those who need most the ministration of the priest. The pastor who distributes cards in church at the Sunday Masses for the registration of his flock does, indeed, a good work but one that cannot be thus simply completed. Just as it is often futile to harangue a little crowd at Vespers and Benediction on the spiritual advantages to be attained by attendance thereat, just as it is futile to express a certain measure of condemnation of the too numerous members of our flock who care not for these additional exercises, since the speaker is addressing rather those who entirely agree with him, so to expect a complete census by registering merely those who are in attendance at Mass on a given Sunday, or even on every Sunday in the year, is tantamount to a declaration that the census is merely for the ninety-nine and not for the lone wanderer, who, alas, is not too well described as " lone ".

Again, the census should occupy itself with no other point than the enumeration and the recording of the Status Animarum. Without question it is a mistake for a pastor to combine his census work with the raising of funds in any way whatsoever, just as it is a great mistake for a pastor to consider that the addresses on his financial record are a fulfilment of the prescriptions of Canon 470 that he should keep a record of the Status Animarum. So long as our census work remains on the purely spiritual plane, we have a real opportunity and well founded hopes that we can at least locate many of our weak and backsliding Catholics, and that as a result we may expect to bring back into communion with the Church a satisfactory percentage thereof. If, on the contrary, our pastoral visit is always tinged with the material appeal, the weak of Faith will seek to evade us, while even the more sturdy members of the flock will be tempted to lose some of their spiritual enthusiasm. While it is unwise to press too far analogies with business and professional life, it is not unfair to compare to the robot-like salesman of retail goods, or even to the coin-operated automatic dispenser of the same, the priest who is always zealously ready to answer any call that comes to him, who is punctual in his confessional, and affable in the parlor, but who never on his own initiative goes beyond the confines of the rectory or the church to seek out those unto whom he might minister with greater profit for souls and unto the greater honor and glory of God. In the good sense of the term " the pastor's work is never done ". Ever destined to be incomplete, it is an endless cycle of planting and of watering. While at times he sees the harvest, yet because " God giveth the increase " his harvest is often that of his predecessor, while his own is left to the reaping of the pastor who succeeds him. From the very word " pastor " in its original meaning of " shepherd," the Status Animarum visitation, the recording, the revising and all the pastoral exhortations and pleadings that this implies are more typically the work of the shepherd of souls than are even the hearing of confessions and the distribution of the Body and Blood of Christ. Anything that will contribute to the bettering of our Status Animarum work must be recognized as a means of strengthening the Church and safeguarding it against that possible day which, as it has come to the Church in so many nations, can come to it in any, when identification as a Catholic requires a profession of Faith in the face of the open menace of the enemy of God. One who through pastoral ministration professes his Faith in normal conditions is far more apt to know more about his Faith and to be firmer amidst persecution by the anti-Christ than he who has been consistently deprived of contact with his pastor through previous years.

There are, indeed, various methods by which this Status Animarum work may be accomplished. While the obligation primarily rests upon the pastor and his assistants, it does not follow that all the details must without exception be completed by the priest in person. While the pastoral visit must occur at some time, the preliminary work may often be made by various organizations, some of which have in fact been founded in recent years for this specific purpose. Apart from such particular organizations as the Parish Visitors and the like, lay societies have been found very successful in answering the call to Catholic Action by applying themselves to census work in their parish. Not to try to enumerate too many by name, it may suffice to cite the St. Vincent de Paul Society and the Legion of Mary. Composed of picked parishioners, guided by a very definite spiritual rule, filled with a truly apostolic zeal, and imbued with a sense of discretion in the realization of the responsibility and trust reposed in them not to reveal the secrets of the hidden life that they thus unearth, members of these societies have been found to be of incalculable aid to the pastor and the parochial clergy. Indeed, more than one good priest has humbly confessed that it taxes his efforts to keep up with them. To pay to the hidden Catholics whom they discover the pastoral visitation that will insure rehabilitation often demands an enormous amount of time. To instruct them in the Faith, to bring their children for baptism and to the Catholic school, these and all the final details that remain for the priest to complete, require a program of self-sacrifice and of dedication to duty that, while it is its own reward, does certainly demand an expenditure of time and of energy truly apostolic.

It is interesting to record just a few instances of some of the surprising results that real census work brings out. Cases which it may be permitted to point out are taken at random from occurrences throughout the entire country, some of published record, and others as the result of personal acquaintance or experience. We may cite the striking instance of the experience of a pastor as published some years ago, who at the kindly insistance of his Ordinary arranged to have a religious society take a census of his city parish. The pastor was in every sense of the word " bonus pastor," zealous, devoted and well equipped for the work. He felt, however, that he was so well acquainted with his people and that he had such a good Status Animarum record, that it would be wasted time and energy for the Society to expend its efforts on his parish. Yielding then with good grace, but quite confident that the results would simply certify his records, he was amazed when, as he himself very humbly and good-naturedly admitted, he found that his records hardly covered one-half of those who should have been registered with him. He learned that there is what might be called a " cryptic flock " hidden in the devious byways and jungles of city life, unknown to the pastor and unknowable except when some unsuspected emissary ferrets them out.

With varying details this instance can be multiplied over and over again. One could cite the comparatively small parish in which an organization by its census work unearthed one hundred families, whose very existence was unknown to the pastor and who in most cases did not themselves know their pastor, or even know their parish. We might also cite rather peculiar cases in which a census by some organization entirely without connexion with the Church brings forth surprising information to a pastor. Some years ago in one of the large cities of the country a non-Catholic, perhaps it might better be called an "inter-denominational," society felt called upon to take what is called a religious census. By door-to-door work persevered in by those whom it enrolled, the organization gathered statistics on the religious affiliation of the population of the city as given by the people in response to a personal call. The peculiar fact cited by the head of the census-taking organization was that he found about one-third of the entire population of the city registering themselves as Catholics, although the usual statistics for that particular city listed perhaps one-fifth or one-sixth as members of the Church. So convinced was this man of the correctness of his statistics and so strongly impressed was he by some of the possible implications that he refrained from publishing the results of his census, although he could not restrain himself from passing on the information to a few personal acquaintances. One could cite, too, the religious census taken up by the public school teachers of a certain small city. Their authorization to take such a step is, of course, beside the point. In due time they reported to the various pastors of the different religions the religious affiliation of the children and of their parents, as indicated by the children in this investigation. The Catholic pastor learned to his surprise and to his great pleasure of not a few who, though not registered with him as Catholics, had yet thus declared when asked that this was their religion.

Similar results are often obtained when pastors investigate the religious affiliation of students at secular universities. At times it is found that students possibly baptized but certainly never educated as Catholics nevertheless register as Catholics when matriculating. So also more surprisingly still do some who in their home town are known never to have been baptized and actually to be members of bitterly anti-Catholic families. These and many other similar instances make us conclude that the cryptic Catholic must be far more numerous than we realize.

With these illuminative instances throwing light upon the situation, we can but conclude that the regulations of the Church already referred to as contained in the Ritual and the Code are a wide provision that if sedulously carried out can be of immeasurable value to souls. The Status Animarum record can indeed be a mine of information and of guidance for any pastor as he contemplates and studies the effect of non-Catholic education upon our children, the infiltration of Communism or communistic ideas among our people and the undeniable gradual growth of anti-clericalism, which, based on a lack of contact with the Church and the pastor, would undoubtedly give way to the kindly paternal ministration of the pastor to his wandering children. We may perhaps properly admit that in previous years when the annual flow of immigration was so great in many cases it was impossible for the pastor adequately to cope with the situation. Since 1924 immigration, compared to the previous tides, has almost ceased. On the one hand we have lost this method of recruitment of the Church and on the other we are, therefore, called to greater efforts to retain and safeguard the growth that properly should be ours.

The recording of our growth is without question one of the methods of safeguarding it. When the student is trained in the seminary to keep sample books in fulfilment of Canon 470, he steps into a less new world upon the day of his ordination. When he spends his summers in actual census work, again he is being well prepared for the day when that will be his regular duty. It is a happy thought that the seminaries are now coming to a better training of the student in these items, and thus to a more practical initiation into the work of the priesthood. If nothing more, this will enable him to compute his records so that he will not be in danger of enumerating, let us say, in his census records 500 children under sixteen years of age while listing 600 children in his grammar school, which, to say nothing of the first apparent discrepancy, obviously creates a difficulty in explaining what has become of the 500 or 600 children who, according to his baptismal records, have been baptized in the previous four years.

A discussion of the Status Animarum prescription of Canon 470 from the point of view of the parish leads, not illogically, to a consideration of the Catholic population and vital statistics of this country. The question of the Catholic population of the United States is always an intriguing one, perhaps more so with the passage of each decade and particularly when the decadal report of the Government on its so-called religious census is about to take place as it should next year. This so-called religious report embodied in the two-volume decadal work "Religious Bodies, 1906," "Religious Bodies, 1916," "Religious Bodies, 1926," and the one about to be published "Religious Bodies, 1936," is actually not a governmental census at all, but merely a compilation of the reports of their own figures as given by the respective denominations throughout the country. It remains, therefore, essentially on a par with our own annual *Official Catholic Directory* statistics. This work is done in the sixth year of every decade, in accordance with proper congressional authorization of 1902. While in charge of the census organization, it is kept distinct from the decadal census of the tenth year of each decade. The wish has often been expressed, and perhaps some day it may be realized, that the Government might include in its regular decadal census a question as to religious affiliation to be answered by the entire population of the country, as they are enrolled in the census. It is interesting, and possibly idle, to speculate on what results such an act would have on our current Catholic statistics.

The annual statistics of the *Official Catholic Directory* always, as is natural, give rise to varied discussions, most of which as a rule are inclined to accept totals at their face value and to start their argumentation from these statistics as their basic premises. While figures for the 1939 issue are now being gathered, we may turn for a moment to the 1938 statistics, which indeed can be profitably considered in connexion with the preceding remarks of this article. The question of loss and gain is usually the paramount issue in all discussions. For example, from the fact that in 1938 the Directory listed 21,451,460 Catholics, as against 20,959,134 in the 1937 issue, that is to say a gain of 492,326, if one takes the point of departure just cited, one would proceed to argue in terms of computation of percentage of gain and would then apply various theoretical rules from which to draw a conclusion as to whether the gain was a satisfactory one or not. However, before we can proceed to this stage of argumentation, it is well to examine the individual figure.

At the outset it may be noted that one diocese which has very probably a population of between thirty and fifty thousand is, by what is undoubtedly a typographical error, listed in the 1938 issue as having a Catholic population of 315,000. From the alleged gain of 492,000 we may, therefore, deduct approximately 285,000, which leaves the net gain as a little over 200,000, providing the typographical error has been included in the total. Naturally a gain of 200,000, or less than 1%, is not one that can be greeted with any feeling of satisfaction when we note that from it must further be deducted nearly 63,000 converts, thus leaving the immigrational and natural increase as amounting to about 140,000—a decadal rate of approximately 6%. For purposes of comparison it may be noted that the decadal rate of population increase for the United States for the decade 1920 to 1930 was 16.1% or almost three times the rate for Catholics posited for the year 1937 as reported in the 1938 Directory. On the other hand according to estimates of the yearly increase from mid-1930 to mid-1937 the yearly rate of increase has now decreased to .6% or 6% for a decade.[1]

Before considering the population statistics, we may advert to the vital statistics, which are, of course, a reflexion of the Status Animarum records of the 18,000-odd pastors of the country. Seven dioceses repeat in the 1938 Directory the marriage, baptism, and death records of the 1937 issue, indicating simply that our latest figures are, even for these specific vital records, at best an approximation of the actuality. When we come to the population statistics, we find that eighteen dioceses repeat in 1938 the identical figures of 1937. Some have varying comments, indicating either that the figures are approximate, or that they go back to a census of several years previous, as in the case of one which may be cited as referring to its census of 1932. In addition, fifteen dioceses in their population figures record a loss as compared with the statistics of 1937 (due allowance is here made for various new dioceses which were created, loss by division not being included in the dioceses referred to as indicating a loss). There are thus thirty-three dioceses which show in their statistics either no change or an actual loss. The total loss thus recorded amounts to 123,000, ignoring the typographical error of the 315,000 incorrectly attributed to the small diocese already referred to. Of this total, one of the largest dioceses in the country records a loss of 100,000. While it is impossible to make an absolute conclusion here, no strong argument is forthcoming that would lead us to accept the loss as actually having taken place.

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[1] Cf. *World Almanac*, 1938, pp. 241, 242.

The comparative figures for the two decadal years of 1928 and 1938 are even more bewildering, for twenty-four dioceses report a loss over this decade, while three other dioceses record no change in their population statistics but repeat in 1938 those which they listed in 1928. A further comparison of the two reports indicates that with one large unit losing a total of 273,000 in the decade, the twenty-four dioceses lost a total of 505,000 from 1928 to 1938.

When we analyze the statistics of the various dioceses which report a loss in the decade we find further that in practically every case they record for the decade a gain in the number of parishes. Thus (to cite a few striking examples) we have a large diocese recording an 8% loss in population, and a 9% gain in the number of parishes. Another a 21% loss in population, and a gain in number of parishes. Another a 29% loss in population, and an 8% gain in the number of parishes. Again, there is the more striking instance of a diocese which lists a 5% loss in population, and a 33% gain in parishes, and similarly one which lists .33% population loss and 20% gain in the number of its parishes, and finally another diocese which lists a 40% loss and no change in the number of its parishes. As a rule multiplication of parishes means the discovery and enumeration of many of those cryptic Catholics who have either actually hidden from the pastor or were merely unknown to him and, therefore, unlisted. In these comparative figures, therefore, of population loss and parish gain, we are faced with a more or less incalculable mystery, the only explanation of which is that the population figures are in most cases defective, due allowance being made for the undoubted migration from certain sections of our country during the past few years.

It seems that we ought humbly to conclude that we simply do not know our sheep, and that our population statistics are woefully defective and inadequate as a basis for any argumentation and conclusion other than that there is need for pastors to strengthen their Status Animarum record work. In this field there is indeed a vast as yet unexplored mine of possible statistics which, if we could but gather them, would afford many a basis for the adoption of a pastoral policy which would, for example, enable us to draw proper conclusions as to the effect of mixed marriages upon the Church. Could we but know the comparative results of a Catholic wife marrying a Protestant husband, of a Catholic husband marrying a Protestant wife; were there statistics available as to the comparative results of a Catholic in a mixed marriage with an Episcopalian, a Lutheran, a Methodist, a Baptist, a Campbellite, a member of no sect; were there figures available on the number of conversions of the non-Catholic spouse and the number of perversions of the Catholic, from these and similar other figures it would be possible to enunciate a pastoral policy that might well safeguard us against many errors which have possibly crept in. Such a policy, while protecting the Faith of weak Catholics, might also the better enable us to know how to cope with the problem of winning to the Church those millions of baptized heretics who, though they are indeed not to be listed in our Status Animarum, are assuredly a field to which we should more and more apply our pastoral zeal.

✠ GERALD SHAUGHNESSY, S.M.,
Bishop of Seattle.

TO ABSTAIN FROM FLESH-MEAT.

ABSTINENCE as understood by the Church is defined in canon 1250 of the Code: " The law of abstinence forbids the use of flesh-meat and of broth made from meat, but not the use of eggs, milk products, and condiments made from the fat of animals." Canon 1252 lists the days on which the law of abstinence binds: all Fridays of the year, the Wednesdays and Saturdays of the Ember weeks, the vigils of Pentecost, Assumption, All Saints and Christmas, Ash Wednesday and all the Saturdays of Lent. In the United States, however, an indult effective for five years was granted, 14 January, 1919, to the American Bishops in virtue of which the Lenten abstinence of Saturday was transferred to Wednesdays, with the exception of the Saturday in Ember week.[1] The privilege of this indult was extended for an additional five years on 5 January, 1926.[2] On 2 February, 1932, the Apostolic Delegate at Washington informed the Bishops of the United States that he had obtained an extension, but only for 1932, of the aforementioned indult. On 21 April of the same year, the Apostolic Delegate advised the Ordinaries of places that it is the desire of the Sacred Congregation that in the future they apply individually and directly to the Holy See for the renewal of the indult.[3] From the issuance of the indult, it had been a disputed question among theologians as to whether the indult had effect in Holy Week, i. e. as to whether Wednesday in Holy Week was to be considered a day of abstinence under the terms of the indult. As a matter of fact most bishops have considered abstinence binding on Wednesday in Holy Week and have so bound their subjects in the instructions of their Lenten pastorals. Fortunately, the question has now been definitely settled. For on renewing this indult, 26 January, 1938, for another five years, the Sacred Congregation of the Council explicitly declared that in Holy Week the indult has no effect.[4] For Holy Week, therefore, the general law of canon 1252 is to be observed, i. e. Wednesday of Holy Week is *not* a day of abstinence.

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[1] Sabetti-Barrett: *Comp. Theo. Mor.*, 1931, p. 1125.

[2] Bouscaren: *Canon Law Digest*, Vol. 1, 1934, p. 592.

[3] Bouscaren: *op. cit.*, Vol. 2, 1937, p. 159.

[4] Rescript S. Cong. Conc., 26 January, 1938.

According to canon 1252, §4, the law of abstinence does not bind when a holiday of obligation (*festum de praecepto*) falls on any of the above listed days, except when the feast day occurs in Lent. This last provision, however, is not applicable in the United States, for none of the six feasts of precept in this country ever comes during Lent. On 24 November, 1920, the Code Commission decreed that if a feast of obligation occurs on Monday, at any time during the year and not only during Lent, neither the Sunday nor the Saturday immediately preceding is to be observed as the vigil so far as fast or abstinence is concerned,[5] thus authentically interpreting the phrase " nec pervigilia anticipantur " of canon 1252, §4. According to this same paragraph of the canon both the fast and abstinence of Holy Saturday end at noon.

The Purpose of Abstinence.

The purpose of abstinence can best be expressed perhaps by citing St. Thomas's praise of abstinence: " Through abstinence the body is restrained not only against the allurements of impurity but also against the inducements of gluttony, because, while man abstains, he is rendered stronger to repel temptations to over-indulgence which gain strength the more man yields to them." [6] Abstinence, therefore, says St. Thomas, although it aids in the practice of other virtues, especially those of chastity and temperance, is nonetheless a special virtue in its own right.[7] Moreover, since the Church by this precept intends to restrain the concupiscence of the flesh, which is inclined toward the pleasures of food and impurity, she prohibits on days of abstinence those foods which more than any others tend to excite the body to carnal vices.[8]

Other purposes readily suggest themselves. In the penitential practices of the Church, abstinence holds a rank second only to that of fasting. Throughout the twenty centuries of her existence, the Church has not only exhorted the faithful to abstinence as a forceful means of satisfaction for sin and of greater self-purification, but such importance does she attach to abstinence that in her disciplinary code she has sanctioned it at specified times with a law strictly binding in conscience. But to view abstinence merely from its negative aspect is to misinterpret the mind of the Church. For she looks beyond the exercise of self-denial necessary for a rightful observance of abstinence and points to the positive fruits to be gained: a Christian life less sense-bound and more attuned to the inspirations of super-sense realities. The fact that of the seventy-one and a half days on which the Church each year enjoins abstinence, fifty-two are Fridays, reveals another, and perhaps the most significant motive for faithful adherence to the law of abstinence. Were every Catholic to recall each Friday that he is to abstain from flesh-meat on that day in grateful memory of the first Good Friday, the difficulties, real or imaginary, entailed in fulfilling the law, would be sublimated in a loving act of homage to his Crucified Redeemer.

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[5] *A.A.S.*, 12-576; Bouscaren: *op. cit.*, Vol. 1, p. 588.

[6] 2, 2, q. 146, art. 2, ad 2.

[7] 2, 2, q. 146, art. 2, ad c.

[8] Noldin-Schmitt: *De Praeceptis*, 1936, n. 676.

The Substance of the Law.

The substance of the law of abstinence has already been indicated; it consists in abstaining from flesh-meat and from soups made from meat. This prohibition constitutes the negative phase, or what is forbidden by the law. At this point we are led to consider just what is meant by the terms " carne iureque ex carne " of canon 1250. Other than this phrase the canon gives us no help in determining what foods are forbidden on a day of abstinence.

Definition of " Flesh-meat ".

The term " flesh-meat " is not, and perhaps cannot be defined with scientific exactitude; nor does the Church require such accuracy. In the absence, therefore, of any definite norm, theologians generally adopt as a basis for interpreting " flesh-meat " the rules laid down by St. Thomas and St. Alphonsus. The former takes flesh-meat to mean the flesh of animals which live and breathe on land, and, by inference, fish, that of animals which live and breathe in the water.[9] The latter distinguishes between cold-blooded and warm-blooded animals, considering the first as fish and the other as flesh.[10] With these primary rules, as a check so to speak, upon their interpretation theologians seem to agree that the safest guide to follow in this matter is that formulated by the common acceptance of men in general as to what is and what is not flesh-meat, due regard, however, being had for the supplementary allowance established by custom.[11] In case of doubt whether a given food is flesh-meat or not, " pro libertate responderi potest ".[12] With these norms, then, as practical working principles we can quite easily determine what is forbidden and what is allowed by the law of abstinence.

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[9] 2, 2, q. 147, art. 8, ad c.

[10] *Theo. Mor.*, n. 1001.

Foods Forbidden.

The first class of forbidden foods is that of mammals, i.e. those animals that suckle their young and live, at least for the most part, on land. The second class includes all kinds of birds except those which in certain localities either custom or indult permits. Exceptions to these two classes will be treated in a later section. Under the term " flesh-meat " in the ecclesiastical sense are included also all parts of the prohibited animals and those foods which have meat in their content. Under this prohibition are included blood, marrow, bones, brains, sweet-bread, liver, kidneys, tripe, hogshead cheese, peptones (meat extracts), stock (residual liquid from boiled ham, beef, etc.), tonics derived from concentrated beef, bouillon cubes, etc.

Canon 1250, as we have noted, besides forbidding the use of flesh-meat, also forbids " ius ex carne ". Properly speaking " ius ex carne " includes all liquid foods resulting from any combination of meat cooked with water; such combinations are chicken, mutton, beef broth, or consommé, or in general any kind of soup cooked or flavored with meat. Nor can bones, even though all the meat has been removed be used to season soup. Prohibited also are the many varieties of meat gravies, sauces, etc. From the wording of the canon, too, it is clear that " jus ex carne " cannot be used " per modum condimenti," or in any other way on a day of abstinence.[13]

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[11] Vermeersch-Creusen: *Epit. Jur. Can.*, Vol. 2, 1934, n. 565; Noldin-Schmitt: *op. cit.*, n. 677; Genicot-Salsmans: *Theo. Mor.*, Vol. 1, 1936, nn. 442-443; Arregui: *Summarium Theo. Mor.*, 1937, n. 445; Ayrinhac: *Administrative Legislation*, 1930, n. 97.

[12] Vermeersch-Creusen: *op. cit.*, *ibid.*; Noldin-Schmitt: *op. cit.*, *ibid.*; Genicot-Salsmans: *op. cit.*, n. 443.

[13] Noldin-Schmitt: *op. cit.*, *ibid.*

Foods Permitted.

Referring again to canon 1250, we find that eggs, *lacticinia*, and all kinds of condiments made from the fat of animals are expressly permitted. As regards the meaning of " eggs " there is no difficulty. " Lacticinia " include milk, and whatever is made from milk, such as butter, the various kinds of cheese (hogshead cheese excepted), etc. Condiments are those liquid or non-liquid substances that are used to render food more palatable.[14] Normally, condiments are used only in sufficient quantity to season food to the taste; however, canon 1250 in permitting their use does not specify in what quantity they are to be used. The canon does specify " ex adipe animalium," and therefore any condiment not made from the flesh-meat of animals or from their organic parts is permitted. Hence there seems no good reason why lard, derived from the fat of swine or any other animal, should not be used as a condiment, provided the small particles of meat, that may remain after the lard is rendered, be eliminated as far as possible.[15] The same holds for bacon drippings. Though, obviously, strips of bacon or ham, however small, cannot be used in the preparation of vegetables for a day of abstinence. Gelatin can be used regardless of whether its ultimate origin is from fish or animals.[16] Oleo-margarine and like substances, provided no meat product enters into their composition, are permitted.[17]

But the question whether suet, i. e. the fatty tissue in the region of the loins and kidneys of oxen, sheep, etc., is permitted or not on a day of abstinence is disputed. Dr. E. J. Mahoney wittily remarks that the problem can be solved " modo sueto," that is, in case of doubt liberty is to be favored. He continues:

> in our view the phrase ' ex adipe animalium ' (canon 1250) is sufficiently wide to include what is, in the common estimation, not meat but fat. It (suet) may therefore be used as a condiment and Father Davis permits it as such.[18] Suet pudding (e. g., plum pudding with suet as an integral part; mince-meat pie with no meat but only suet, etc.) in which a little suet is used as a

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[14] Vermeersch-Creusen: *op. cit., ibid.*

[15] Noldin-Schmitt: *op. cit.*

[16] Vermeersch-Creusen: *op. cit., ibid.*

[17] Noldin-Schmitt: *op. cit., ibid.*

[18] Davis: *Mor. and Past. Theo.* 1936, Vol. 2, p. 360.

> condiment merely, is not forbidden. If the suet is used in such quantity that it can no longer be called a mere condiment, it is forbidden. . . . The point is at least that kind of a dubium which permits liberty.[19]

Dr. P. O'Neil says rather emphatically that one

> may think that by reason of its importance and the quantity used, suet as an ingredient of, say plum pudding, is something more than a condiment . . . But we presume that, in such cases, suet is used as a condiment, and not for any special attraction of its own. And if it is used as a condiment, there is no reason why any quantity demanded by the culinary art should render its use unlawful (on a day of abstinence).[20]

It would seem safe to conclude, therefore, that suet may be used on a day of abstinence in the manner allowed by the three eminent authorities just cited.

Besides those foods expressly allowed by canon 1250, all others are permitted which have no relation to flesh-meat. In most instances it is quite easy to determine this class; however, in not a few cases the line is not so readily drawn. Let us approach these cases by considering what is commonly taken to be fish. By the term " fish " in the ecclesiastical meaning is understood not only fish strictly so called, but also, as we have indicated, all cold-blooded animals.[21] In the latter group are included frogs, all shell-fish, such as, clams, mussels, sea-snails, turtles, oysters, scallops, conchs, crabs, lobsters, crawfish, etc.; even reptiles, such as, snakes, lizards, etc. are in this class. Where custom permits on days of abstinence, those mammals and other animals may also be eaten which ordinarily live in water and feed, or are thought to feed, on fish; such are beavers, otters, seals, walruses, etc.[22]

Controversies often arise as to the use of certain types of birds. In some places aquatic birds, such as, herons, moor-hens, " vel huiusmodi volucres nantes " [23] are permitted by custom, and in the final analysis only custom can decide this question. Father Thurston makes an interesting observation on this point:

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[19] *Clergy Review*, January, 1938, pp. 69-70.

[20] *Irish Eccl. Record*, 1931, Vol. 38, pp. 630-631.

[21] Cf. footnote (10); Noldin-Schmitt: *op. cit.*, *ibid.*

[22] Noldin-Schmitt: *op. cit.*, *ibid.*

[23] Vermeersch-Creusen: *op. cit.*, *ibid.*

> The Church historian Socrates speaks of a practice prevalent in some parts of the world of eating birds during Lent as well as fish, because in the Mosaic narrative of the Creation they too sprang from the water. This may, perhaps, partly account for a custom in certain localities in virtue of which various aquatic birds are regarded as permissible Lenten fare. But we must also probably trace this indulgence to a curious mediaeval belief that a particular kind of geese were hatched from eggs which grew on trees. . . . It seems on the whole probable that this strange popular belief, dating back to the tenth century, must be held responsible for the practice, which has prevailed locally at different times, of regarding various other kinds of aquatic birds, like herons and moor-hens, or animals like beavers, or otters as permissible Lenten fare.[24]

Obligation of the Law of Abstinence.

The precept of abstinence is " ex genere suo grave," that is, the purpose of the Church in imposing abstinence is grave, and hence this precept binds under pain of mortal sin. It may, however, admit of parvity of matter, and in this case a violation would be only venially sinful. Although it is difficult to determine what amount of prohibited food would constitute a mortally sinful offence, it seems safe to say that two ounces or more of meat knowingly and willingly taken would be a serious violation.[25] A greater quantity would be required for a mortal sin, if the meat were not taken as such, but, for instance, in soup. One taking a plate of soup made or seasoned with meat would not sin gravely.[26]

Unlike the law of fasting, which once broken can no longer be observed on the same day, the law of abstinence is violated as often as an individual eats meat. In other words, a sin is committed against abstinence as often as forbidden food is taken in morally distinct acts, i. e. acts numerically diverse by reason of different acts of the will.[27]

[24] *Lent and Holy Week*, 1904, pp. 50-54 *passim*.

[25] Noldin-Schmitt: *op. cit.*, n. 676; Genicot-Salsmans: *op. cit.*, n. 444; Arregui: *op. cit.*, n. 445.

[26] Noldin-Schmitt: *op. cit.*, *ibid.*; Genicot-Salsmans: *op. cit.*, *ibid.*

[27] Noldin-Schmitt: *op. cit.*, *ibid.*, Genicot-Salsmans: *op. cit.*, *ibid.*

Subjects of the Law of Abstinence.

According to canon 1254, § 1, the law of abstinence obliges only those who have completed their seventh year. Therefore, even though a child attain the use of reason at the age of five or six, he is not bound by abstinence until he completes his seventh year. For he is not as yet subject to a purely ecclesiastical law, such as the law of abstinence.[28] Since no age limit is prescribed the law *per se* binds throughout life. The perpetually insane are likened to those under seven, and hence not bound by the law.[29]

The opinion that those born and reared in heresy or schism are not held to the observance of the laws of fast and abstinence, is regarded as probable by several authors; hence in practice it may be held as certain. Others hold the opposite opinion, but they consider these heretics and schismatics excused from sin because of their ignorance of the law.[30]

Those Excused from the Law of Abstinence.

A. Because of reasons which excuse *per se*:

Reasons which of their very nature render the observance of the law either physically or morally impossible excuse, *ipso facto*, all those who honestly find either that they cannot observe the law or that its observance entails grave inconvenience.[31] Thus are excused:

1. the very poor who have no other food, and who because of justifiable shame do not wish to beg; [32]
2. the sick and convalescent who on account of manifest necessity or because of doctor's advice need meat; in this class are included pregnant or nursing women, those who because of stomach weakness cannot take non-meat foods without grave inconvenience, those who experience nausea when they do not take meat;
3. those living or visiting in places where meat substitutes cannot be had without grave inconvenience;

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[28] Canon 12.

[29] Canon 88, § 3.

[30] Cicognani: *Canon Law*, 1935, p. 567.

[31] Noldin-Schmitt: *De Principiis*, 1937, nn. 175 ss; Genicot-Salsmans: *op. cit.*, n. 449.

[32] Genicot-Salsmans: *op. cit.*, *ibid.*

4. those even in good health who find themselves in such exceptional circumstances as conscientiously to feel the necessity of meat, e. g., laborers in foundries, iron works, and other heavy industries where arduous tasks are assigned; farmers, especially during the harvest season; firemen in factories or on locomotives.[33] Some would extend this exemption to the Catholic members of a football, baseball, or basketball team at the meal immediately preceding a game. In this latter case, according to the better opinion, the Catholic players should obtain a dispensation.

Moreover, in the special circumstances as explained, the law of abstinence does not bind the following:

1. wives, children and servants, if the head of the family will not supply other foods than meat; in this case there exists a moral impossibility of fulfilling the law. Catholic servants, however, are " per se " bound to seek other employment, although this obligation is seldom to be urged if they can perform their other religious duties; [34]
2. travelers who cannot obtain other foods sufficiently nourishing; this implies that they have made honest efforts to find substitutes for meat. In this day, however, most trains, ships and restaurants offer a satisfactory dining service from which travelers can select nourishing meals without meat. It is to be noted that the mere reason of traveling neither excuses nor exempts from the law; [35]
3. Catholic guests who find meat as the principal course at the host's table, and cannot without fear of giving considerable offence refuse the meat dishes; in this case care must be taken that scandal is not given. The Catholic however, is obliged " per se " to refuse an invitation to what he foresees will be a meat dinner. He can accept only when a refusal would imply grave offence.[36] Mere embarrassment, for instance at a public banquet on a day

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[33] Noldin-Schmitt: *De Praeceptis*, n. 678; Genicot-Salsmans: *op. cit.*, *ibid.*

[34] Noldin-Schmitt: *op. cit.*, *ibid.*; Genicot-Salsmans: *op. cit.*, *ibid.*

[35] Ferreres: *Comp. Theo. Mor.*, Vol. 1, 1932, n. 600; Genicot-Salsmans: *op. cit.*, n. 449.

[36] Noldin-Schmitt: *op. cit.*, *ibid.*

of abstinence when meat is served, does not constitute a "causa excusans;"

4. a family, or similar group, for whom through forgetfulness a meat fare has been prepared on a day of abstinence, provided non-meat foods cannot be substituted without considerable inconvenience or expense. This is especially true of poor families;[37]
5. soldiers, sailors, and workmen; since these groups are included in special indults, we shall treat of them in a later section.

An important precaution in all these cases must be exercised. Whenever the eating of meat, regardless of what excusing causes may be present, would be equivalent to contempt or to a denial of Faith, it is never permitted, for such an act would be intrinsically wrong. Prudent and loyal judgment, however, on the part of those concerned will forestall in most cases the danger that may be involved. Again, since abstinence is far easier to observe than fasting, a much graver reason is required to excuse from it than from fasting. Moreover, medical men point out that in the present moderated discipline regarding abstinence, excusing causes rarely have place even for the sick, since a wide variety of non-meat foods, which have nutriment value equivalent to that of meat, are available in present-day markets.[38]

B. By reason of *dispensation*:

A dispensation is a relaxation of the law in a special case, and can be given by the maker of the law, by his successor or superior, and by anyone to whom they have delegated the faculty of dispensing.[39] To grant a dispensation is an act of jurisdiction; hence it is invalid if given by one lacking jurisdiction. A just cause is always required for the licitness of a dispensation; and if the dispensation is granted by one inferior to the legislator, it is required for validity.[40] But in case of doubt as to the sufficiency of the cause, a dispensation may be licitly sought and may be validly and licitly granted.[41] It should be noted here that if the legislator himself dispenses, a probably sufficient cause is required " sub levi "; if one inferior to the legislator dispenses, a probably sufficient cause is required " sub gravi in re gravi ".[42]

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[37] Noldin-Schmitt: *op. cit.*, *ibid.*; Genicot-Salsmans: *op. cit.*, *ibid.*

[38] Capelmann: *Medicina Pastoralis*, p. 234.

[39] Canon 80.

[40] Canon 84, § 1.

[41] Canon 84, § 2; Vermeersch-Creusen: *op. cit.*, Vol. 1, n. 197.

Relative to fasting and abstinence, the faculty to dispense is " voluntary "; and hence according to canon 201, § 3:

> Unless the contrary is evident from the nature of the matter or from the law, one can exercise voluntary or non-judicial jurisdiction even for one's own benefit, or while one is outside one's territory, or upon a subject who is outside the territory.

Thus a confessor with delegated power to dispense in fasting and abstinence could exercise this dispensing power for his own benefit unless the diocesan pagella or the Lenten pastoral restricted his faculty to sacramental confession.

Who can dispense.

From the general consideration of the matter of dispensation from law it is obvious that the Pope alone, as the supreme legislator, can dispense from the law of abstinence for the whole Church. Canon 1245 indicates the persons who, besides the Pope, have the faculty of dispensing in specified localities in " temporibus sacris," i. e., on feasts of precept, and days of fast and abstinence or both. This power is " ipso iure " attached to the offices of the Ordinaries of places, parish priests, and superiors of clerical exempt orders; this faculty is, therefore, " potestas ordinaria ",[43] and as such can be delegated in whole or in part according to the provisions and limitations of canons 199 and the following.

The Power of the Ordinary to dispense.

In canon 1245, § 1, the power of the Ordinary to dispense is definitely restricted to single cases, " in casibus singularibus," and to his own subjects within or outside the diocese or territory, and to " peregrini " within the diocese or territory—this power is further restricted to individual persons or individual families, " singulos fideles singulasve familias."

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[42] Arregui: *op. cit.*, n. 72; Noldin-Schmitt: *De Principiis*, n. 187; Genicot-Salsmans: *op. cit.*, n. 141.

[43] Canon 197, § 1; Vermeersch-Creusen: *op. cit.*, Vol. 1. n. 314.

In order to understand the scope of this power more clearly, some of the terms used in this canon must be examined. " In casibus singularibus " is evidently opposed to a plurality of cases, and hence the faculty is particular and not general. Moreover, the one dispensing cannot extend the dispensation beyond the present cause, e. g., not beyond the time of the present illness, or beyond the time of the journey for which the dispensation might have been granted. In other words, since a single case exists only in so far as there is a cause for a dispensation, the case has the same extension as the cause, so that a case is said to be single when it is determined by one and the same numerical cause, e.g., if a dispensation from abstinence were granted for more than one journey, it would not be a dispensation " in casibus singularibus " unless one and the same cause, such as a person's office, necessitated more than one journey. Again, a dispensation granted for a present and a possible future illness would not be a dispensation " in casibus singularibus "; it would be valid only if granted for this present illness.[44]

" Singulos fideles " implies that the dispensation must be given to the persons individually, i. e. the dispensation must be issued " singillatim ".[45] This limitation is not as severe as it at first appears, for as Vermeersch-Creusen points out:

> Si quis tamen noverit causam excusantem vel dispensationi sufficientem (v. g., studia) in singulis vere haberi, tunc dispensatio uno actu iis omnibus data *virtualiter singulos* attingit, quasi successive sit omnibus distributive data.
>
> Praeterea, atque haec est extensio iuris superioris, possunt Ordinarii locorum, ob causam familias communem, quamvis fortasse non singulos afficiat socios istius familiae, singulas familias dispensare.[46]

Since the dispensation, when given to individual persons or to families, is considered personal, its use is expressly permitted by canon 1245, § 1, " etiam extra territorium," so that it " follows " the persons or families wherever they go, as explicitly provided for in canon 74.

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[44] Vermeersch-Creusen: *op. cit.*, Vol. 2, n. 554.

[45] Vermeersch-Creusen: *op. cit.*, *ibid.*

[46] Vermeersch-Creusen: *op. cit.*, *ibid.*

" Peregrini ", i. e., those outside their own proper diocese where they still retain a domicile or quasi-domicile,[47] enjoy the same privilege of asking for and receiving a dispensation from the Ordinary of the place in which they happen to be. Regarding the extension of this dispensation, Michiels makes the following important comment:

> Ad vim dispensationis peregrino legitime concessae quod spectat, contra quosdam auctores omnino sustinendum videtur, quod dispensatio, etiam si tractum successivum habeat (v. g., dispensatio ab abstinentia a parocho, vi can. 1245 non ad unum actum, sed ad plures actus successivos, puta propter debilitatem peregrini concessa), non solummodo valet pro tempore quo in territorio dispensantis deget, sed etiam extra territorium effectum producit, ita ut nova dispensatione non indigeat, si sui domicilii territorium ingrediatur, tandiu quandiu subsistit causa propter quam concessa fuit . . . [48]

General Dispensing Power of the Ordinary.

In addition to the particular dispensing power just discussed, canon 1245, § 2, extends to the Ordinary, general dispensing power in two explicit cases: " ex causa peculiari magni populi concursus aut publicae valetudinis." In these cases the Ordinary can dispense the whole diocese or any section thereof, e. g. a parish. For this general dispensation to be valid there must be a " causa peculiaris," and hence not one that is merely ordinary or habitual. Thus weekly bazaars or fairs, etc., even though they attract a large number of people would not be " causa peculiaris " for granting a dispensation. If these, however, occur but once or twice a year, there would be sufficient reason for considering a " causa peculiaris " present.[49] Any cause not arising by reason of a large gathering of people or for sake of public health (e. g., during the period of an epidemic) is not acknowledged as a " causa peculiaris," and hence not a valid reason for invoking the general dispensation allowed in canon 1245, § 2.

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[47] Canon 91; Note: " Peregrini " in the canonical sense includes not only those who, while retaining a domicile or quasi-domicile (c. 92) in their own parish, visit (*commorantes*) another parish or diocese, but also those who merely pass through or linger for a short time (*iterantes*) in another parish or diocese. (Vermeersch-Creusen: *op. cit.*, Vol. 1, n. 211).

[48] Michiels: *Normae Generales*, Vol. 2, p. 496, n. 3.

[49] Vermeersch-Creusen: *op. cit.*, Vol. 2, *ibid.*

According to a response of the Code Commission, 12 March, 1929, the " causa peculiaris magni populi concursus " is realized in the case of an extraordinary attendance of the people of a single parish at a feast celebrated in the church.[50] A further extension of canon 1245, § 2, was granted on 15 October, 1931, when his Eminence P. Cardinal Fumasini Biondi, then Apostolic Delegate to the United States, addressed the following communication to the Bishops:

> The Sacred Congregation of the Council, in a letter dated 15 October, 1931, informs me that, in view of the difficulties experienced by the faithful in observing the laws of fast and abstinence on civil holidays, His Holiness, Pius XI, in the audience of 5 October, 1931, granted to all the Ordinaries of the United States, ad quinquennium, the faculty to dispense their subjects from the laws in question whenever any of the civil holidays now observed occurs on a day of fast and abstinence, or of abstinence.
>
> The Most Reverend Ordinaries, in dispensing on such occasions, will please inform the faithful of this Indult of the Holy See, and exhort them, in view of the dispensation, to make some offering especially in favor of the poor.[51]

In an Apostolic Letter of 7 March, 1924, His Holiness, Pius XI, declared that all who travel to any . . . Eucharistic Congress are excused from the law of abstinence, and also from fasting if any fast day occur, even during the voyage; and in favor of the people of the place where the Congress is held; the Ordinary is to use his power according to the provision of canon 1245.[52]

Dispensing Power of the Parish Priest.

In this matter parish priests enjoy the same power in their parishes as do the Ordinaries in their dioceses or territories except the general power of dispensing " ex causa peculiari " on the occasion of a large gathering of people or because of public health. This latter power is confined solely to the Ordinaries of places. Hence in particular cases pastors may dispense individuals or families within their parishes whether they are their own subjects or strangers; and they may dispense their own subjects even outside the parish.

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[50] *A.A.S.*, 21-170; Bouscaren: *op. cit.*, Vol. 1, p. 584; *Periodica*, Vol. 18, p. 173.

[51] Bouscaren: *op. cit.*, p. 584; *Homiletic and Past. Review*, Vol. 32, p. 416.

[52] *A.A.S.*, 16-154; Bouscaren: *op. cit.*, p. 383; *Periodica*, Vol. 13, p. 129.

Dispensing Power of Superiors of Clerical Exempt Orders.

Superiors of clerical exempt orders, local as well as major superiors,[53] likewise are granted by canon 1245, § 3, the power of dispensing their subjects " ad modum parochi." " Subjects " here is taken in the wide sense of canon 514, § 1, namely, not only religious subjects, but also those who spend at least a night and a day in the religious house either by reason of being employed there, or for sake of education, e. g., in a boarding school, or as guests, or finally for reason of health.

Dispensing Power of Confessors.

Confessors have no ordinary power of dispensing, that is " ex ipso iure " as confessors they are not empowered by the canon to dispense " in temporibus sacris." They can, however, enjoy this faculty when expressly delegated [54] by the Ordinary, parish priest, or religious superior of clerical exempt order, since these three classes possess " potestas ordinaria " in virtue of which they can delegate the faculty.[55]

If a confessor has not express delegation in this matter he can only declare that an excusing cause is present—this is not an exercise of jurisdiction but only of prudent judgment. This discretionary power is also held by superioresses of nuns and physicians.[56]

Dispensation by Indult.

A third and final method by which the law of abstinence ceases to bind on specified days is contained in the various indults granted by the Holy See in favor of certain localities and certain groups of the faithful. According to canon 1253, those indults granted before the promulgation of the Code in 1918, are in no way affected by the new regulations of the canons.[57]

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[53] Vermeersch-Creusen: *op. cit.*, n. 556.

[54] Canon 199.

[55] Canon 199, § 1.

[56] Noldin-Schmitt: *De Praeceptis*, n. 687.

[57] The Indult regarding the transfer of the Lenten abstinence from Saturday to Wednesday is treated in the first section of this article.

I. Indult in Favor of Soldiers and Sailors.

In virtue of an Indult granted by Pius IX the law of abstinence for soldiers and sailors is restricted to Ash Wednesday, Good Friday, the forenoon of Holy Saturday, the vigils of the Assumption and of Christmas. This privilege can be enjoyed, however, only while the men are in active service, and not while on furloughs or leaves of absence. The privilege extends to the families of the service men only when they live with their families and eat at the same table with them, but not when living apart.[58]

II. The *Bulla Cruciata.*

Within the limited scope of this article it is not possible to treat the Bulla Cruciata in any satisfactory detail. But because of the historical interest surrounding it, one of the most famous of the Papal Bulls, and because of its practical importance to a restricted area of the United States, it cannot be entirely passed over in any discussion of the indults affecting abstinence.

Historical notes.

The *Bulla Cruciata* is so called because the privileges it contained were similar to those which were granted to the soldiers in the expeditions to recover the Holy Land. These expeditions were called "Cruciatae" (Crusades), and the soldiers, "Cruciati" (Crusaders), a name derived from the red cross which they wore sewn to the right shoulder of their uniforms as a symbol of their service.[59] The Bulla Cruciata dates its origin from the memorable crusades of Christian Spain against the Mahomedan Moors who in the middle ages over-ran a large part of the Iberian Peninsula. It was first issued by Pope Urban II, 1 July, 1089, on the occasion of the liberation of the city of Tarragona. Various other Pontiffs through the intervening centuries have approved and extended the privileges of the decree of Urban II.[60] The last solemn approbation of the Bulla Cruciata took place on 15 August, 1928, when in an Apostolic Letter to Alphonsus XIII, the last of the Spanish kings, Pius XI renewed and regulated the privileges of the *Bulla.*[61]

[58] Ayrinhac: *op. cit.*, p. 118.

[59] Gury-Ferreres: *Comp. Theo. Mor.*, Vol. 2, 1915, n. 1108.

[60] Gury-Ferreres: *op. cit.*, n. 1109.

[61] *A.A.S.*, 21-12; Bouscaren: *op. cit.*, Vol. 1, pp. 589-590.

The Bulla Cruciata as affecting the United States.

In January, 1915, the Papal Secretary of State replied in the negative to the question of the Archbishop of Santa Fe inquiring whether the abrogation of the indults relating to fast and abstinence formerly granted by way of the Bulla Cruciata . . . extends to those regions which formerly belonged to New Spain and which were afterward annexed to the United States.[62] Hence in 1915, the privileges of the Bulla were still in effect in the states, formerly constituting New Spain; these states are: Arizona, California, Nevada, New Mexico, Texas, Utah, and portions of the states of Kansas, Oklahoma, and Wyoming. Since 1915, however, some of the bishops in the aforesaid area in order to achieve a certain conformity with the other states in the Union made an agreement with the Holy See whereby they gave up some of the privileges they were entitled to enjoy under the terms of the Bull. But they still retained a few and as a consequence the usual Friday abstinence does not bind in some sections of the Southwest

III. The Workingmen's Privilege.

One of the most important indults affecting abstinence in the United States is "circa dispensationem ab abstinentia favore operariorum in Statibus Faederatis Americae," commonly known as the "Workingmen's Privilege." On 15 March, 1895, the Sacred Congregation of the Propagation of the Faith conveyed the following communication to Cardinal Gibbons: [63]

> This Sacred Congregation of the Propagation of the Faith has given due consideration to the petition addressed to it by Your Eminence in the name of the Most Reverend Archbishops of the United States, relating to dispensation from abstinence in favor of workingmen of that country. After mature consideration the aforesaid Sacred Congregation judged it more expedient, instead of giving a general Indult for the entire United States, to grant to each Ordinary for ten years the faculty of permitting the use of flesh meat, in those circumstances of places and persons in which they judge that there is a real difficulty in observing the common law of abstinence. Not included in this permission, however, are all Fridays of the year, Ash Wednesday, the entire time

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[62] Ecclesiastical Review, Vol. 58, p. 314; Bouscaren: *op. cit.*, p. 590.

[63] This document in the original Latin is found in Eccl. Rev., Vol. 12, pp. 425-426.

> of Holy Week, and the Vigil of Christmas. On those days on which the Ordinary permits the use of flesh meat, this permission, as regards those who are obliged to fast, shall extend only to one meal, and the law forbidding the mixture of foods shall remain effective.[64]
>
> This concession should be regarded as made not only to the individual workingman, but also to his family, so that all the members of the family may benefit by the Indult.
>
> In the announcement of the law of fast which is to be read each year from the pulpit, special mention should be made of this Indult which is granted by the Holy See to the workingmen of the United States, and the faithful should be advised to do some other work of penance, for example, to abstain from intoxicating drink, on the days on which they make use of the Indult.
>
> Finally, the Ordinaries are to be advised to recommend to their priests discretion in urging the fulfillment of the law and in moderating it. For there should be some distinction made between causes which are in themselves an excuse from observing the law, and causes which are sufficient to support a dispensation, and moreover the gravity of various causes should be weighed with due prudence.
>
> Your Eminence is asked to be kind enough to communicate to all and each of the Ordinaries of the United States the mind of the Sacred Congregation as above explained and the faculty therein contained.[65]

It should be observed at once that the Workingmen's Privilege has no reference to the law of fasting; it is solely an indult pertaining to abstinence. It applies " not only to the individual workingman, but also to his family, so that all the members of the family may benefit by the Indult." In a household which depends for support on a son or daughter, he or she, if entitled to the concession, conveys the privilege to the entire family.[66]

The Indult is in no sense a general dispensation from the law of abstinence, as is clear from its wording. The Sacred Congregation explicitly states that it " judged it more expedient, instead of giving a general Indult for the entire United States, to grant to each Ordinary for ten years the faculty of permitting the use of flesh meat, *in those circumstances of places and persons in which they judge that there is a real difficulty in observing the common law of abstinence.*" Only, then, under these conditions can a bishop validly invoke the privilege of the Indult. It is left to the prudent judgment of the bishop to determine in particular cases whether a "real difficulty"[67] is present and whether as a consequence the Indult is applicable in these cases.

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[64] The reference here is to the former law which forbade the use of flesh and fish at the same meal during Lent. This law is now expressly revoked by c. 1251, § 2.

[65] Bouscaren: *op. cit.*, pp. 591-592; this indult has been periodically renewed for ten years.

[66] Eccl. Rev., Vol. 13, p. 297.

A confessor in this matter has no power to dispense; but he "may determine whether the individual penitent is embraced among those dispensed by the Ordinary; but in so doing he must restrict his application . . . to the limits set in the Indult and by the Ordinary".[68] The wording of the Indult makes the position of priests and confessors quite clear in that "the Ordinaries are to be advised to recommend to their priests discretion in urging the fulfillment of the law and in moderating it . . . moreover the gravity of various causes should be weighed with due prudence."

From these and other passages of the Indult it is evident that the Sacred Congregation wished to take every precaution lest the dispensation become an abuse of the law and lest in practice its application be extended too widely. The mind of the Congregation is further revealed in the fact that those workingmen and their families entitled to enjoy the privileges of the Indult are dispensed on only sixteen of the seventy-one and a half days of abstinence in the year. Accordingly, they are excused from abstinence on:

1. the Wednesdays, and Saturdays of the four Ember Weeks;
2. the Wednesdays of Lent, Ash Wednesday excepted;
3. the vigils, except those of Christmas and Easter.

On all other days of abstinence, that is, all Fridays of the year, Ash Wednesday, the forenoon of Holy Saturday and Christmas Eve, they are bound by the common law.

Judging, therefore, from the whole tenor of the Indult it appears most probable that a strict interpretation must be given according to the principle enunciated in canon 67: "A privilege is to be interpreted according to its tenor; it is not permitted to extend or restrict its meaning." However, following the injunction of canon 68, the interpretation must not be so strict as to render the privilege inefficacious.[69]

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[67] The "real difficulty" obviously need not be such as to constitute a "causa per se excusans," but it must be such as to support a valid dispensation.

[68] Eccl. Rev., Vol. 82, p. 300.

With these principles in mind, let us consider the most difficult problem presented by the Indult.

The Meaning of the Term " Operarii ".

Shortly after the promulgation of the Indult, a dispute arose concerning the exact meaning of the term " operarii," and to this day, forty-three years later, the dispute is still unsettled. It must be admitted that because of our highly industrialized era, the extension given " workingmen " has somehow got out of control until in the opinion of some it signifies " all who work for a wage or a salary." With due deference to the authorities holding such an opinion, it appears certain that such an interpretation cannot be made to square with the mind of the Sacred Congregation in issuing the Workingmen's Privilege. Nor does this meaning of the word agree with the common estimation as to who are workingmen. The gigantic social problems which face the world today have made every thinking man acutely conscious of just who are meant when the term " workingmen " is used. In the great social encyclicals of the Popes the term connotes a definite category of our people and not some vague and ill-defined group of men who work for a wage or a salary. Otherwise the stirring appeals of Leo XIII[70] and of Pius XI[71] for priests to " go to the workingman " would lose much of their inspiration. In determining, then, the significance of " workingmen " there can be no better guide, perhaps, than the definition understood by the " Pope of the workingman," Leo XIII, during whose reign the Workingmen's Privilege was granted, and by his illustrious successor, Pius XI.

But another and more apposite standard of judging is ready at hand. For when " workingmen " is found in a definite context, with definite restrictions placed upon it, it is reasonable to define the term in the light of that context. Thus does the author of an article, " Who are the Workingmen benefited by the Indult regarding the Law of Abstinence? ",[72] study the problem. In his very able treatment of the subject he quotes Sabetti-Barrett to this effect:

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[69] Vermeersch-Creusen: *op. cit.*, Vol. 1, n. 183.

[70] *Rerum Novarum.*

[71] *Divini Redemptoris.*

> Si autem quaeras quid hic significetur nomine ' operariorum,' respondendum esse videtur per hanc vocem intelligi debere, non omnes qui labori cuicumque operam dant, sed eos solum quos Anglice designare solemus vocabulo ' workingmen.' Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt.[73]

Using this citation as a point of departure he continues:

> Manifestly our Archbishops considered that the strenuous manual labor which a large number of the faithful in the growing industries, on the farm and the like, have to perform, taxed their strength to a degree that, if it did not exempt them from the law of abstinence, it certainly did impose a severe strain on them . . . On the other hand our Archbishops did not contemplate such a total relaxation of the law of abstinence as would have been implied in an indult for all the faithful in general; for the reasons justifying a dispensation for workingmen did not and do not exist for professional men as a class. Now the whole tenor of the Indult evidences a willingness on the part of the Sacred Congregation to afford relief to workingmen for whom abstinence from flesh meat is a considerable burden: but even of them only those are to be dispensed who are actually in that condition. If the Holy See is loath to grant a general dispensation to a class that is known quite generally to labor under a difficulty in observing the law, would it not be preposterous to suppose that it would grant a dispensation to a class which as a class is not suffering under any similar handicap? [74]

Further on in the article the author says:

> There may indeed be some doubt how far the term ' workingmen ' extends. But it must not be given so broad a signification as to include everyone whose occupation includes some corporal exertion, as book-keepers, bank-tellers, and the like. Perhaps the simplest rule would be to apply this word to all those who are occupied in such work as is styled ' servile ' as regards the

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[72] Eccl. Rev., Vol. 82, pp. 295-301.

[73] Sabetti-Barrett: *op. cit.*, n. 338.

[74] Eccl. Rev., Vol. 82, pp. 297-298.

> observance of Sunday. But by no means can 'professional men'—lawyers, doctors, priests, and the like—be classed as 'operarii,' workmen, laborers.[75]

In conclusion he states:

> It seems that our Ordinaries are not empowered by the so-called workingmen's indult to dispense any other than those who are usually called workingmen or laborers. They cannot in virtue of the indult dispense 'professional men.' No confessor has the right to extend to professional men the dispensation which the Ordinary grants to workingmen in virtue of this indult.[76]

But immediately another difficulty arises: who are professional men? It is certainly not easy to set hard and fast limits to this term, but in the matter in question it seems logical to interpret " professional men " in a wide sense so as to include not only doctors, lawyers, priests, etc., but also officers in banks, business men, executives and managers of one kind or another, etc. Moreover, all others would seem to be excluded from the privileges of the indult who do not earn their living by work comparable in physical output to that expended by those commonly taken to be workingmen, the working classes, or laborers. This restriction, however, must not be so iron-clad as always to exclude those of other categories, whose application to hard work may entitle them to the privileges of the indult.[77] Here again the prudent judgment of the Ordinary and the priest must be appealed to.

What appears to be almost a clinching argument for a strict interpretation of " operarii " is found in a response of the Sacred Penitentiary, 9 March, 1925. The Sacred Penitentiary was asked:

> As the Constitution, *Apostolico muneri*, of 30 July, 1924, n. VIII, exempts from the journey to Rome and from the visits to the Basilicas for the indulgence of the jubilee of 1925, " workingmen " (operarii) who, earning their living as they do by daily work, are unable to absent themselves from it for so long a time, the question arises whether the term 'operarii' includes only those

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[75] *Ibid.*, p. 299.

[76] *Ibid.*, p. 301.

[77] *Ibid.*, Vol. 54, p. 211.

> who do manual labor, or also those who practise some non-servile occupation and receive a moderate wage for their work, so that they have not the means to make the pilgrimage to Rome.

The reply was in the affirmative to the first part and in the negative to the second; [78] thus did the Sacred Penitentiary indicate that it favors a strict interpretation of " operarii," directly in the matter of the jubilee indulgence and by inference in other ecclesiastical matters where " operarii " is involved.[79]

Conclusion.

Since her earliest beginnings the Church has placed abstinence high among the means of mortification she recommends to the faithful. With the wisdom of ages as her heritage she has measured the difficulties encumbent upon an exact observance of this law, and with the kindness of a devoted mother she has tempered her discipline to accord with the just demands of every age and circumstance. Nonetheless, ever faithful to the injunction of her Divine Founder, " If any man will come after me, let him deny himself," [80] she enjoins abstinence upon her children with the force of universal law. And, therefore, though there are difficulties in the law obliging us to abstain from flesh meat, these difficulties are not commensurate with the great spiritual good accruing to the Mystical Body from a corporate observance by the faithful.

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[78] *A.A.S.*, 17-327; Bouscaren: *op. cit.*, Vol. 2, pp. 91-92.

[79] For further discussion of the " Workingmen's Privilege," the reader is referred to the ECCLESIASTICAL REVIEW: Vol. 12, pp. 425-426; Vol. 13, p. 295; Vol. 14, p. 474; Vol. 16, p. 432; Vol. 29, p. 61; Vol. 36, p. 304; Vol. 53, p. 329; Vol. 54, p. 209 and 211; Vol. 62, p. 309; Vol. 80, p. 187; Vol. 82, p. 295.

[80] Luke 9: 23.

MOTOR MISSIONS.

"THERE is a tide in the affairs of men which taken at the flood leads on to fortune." Somehow these oft-repeated words which Shakespeare put into the mouth of Brutus insistently come to the mind of the writer when he thinks of the "other sheep" in the rural parts of the United States to-day, and of the Church's relation to them. Two little items recently appearing in *The Christian Century*, Protestant organ, have brought them to mind, even more insistently than heretofore. One of these items appeared in the issue of 24 August, under the heading, "Shall the Holy Rollers Win the Farmers?" and reads as follows:

> Students of rural life in America today are aware of two salient facts. The first is the amazing increase in recent years of economic and social maladjustment among the masses in many open country areas and depleted villages. The second fact is the phenomenal rise of the "little sects" in rural regions. There is reason to believe that the simultaneous development of these two features in country life is significant. And herein lies a most serious dilemma for rural Protestantism as represented by the older, more rational and "respectable" denominations. On the one hand, the traditional churches are not winning the masses of farmers and village folk and, on the other hand, they obviously cannot continue to exist indefinitely unless they do.
>
> In broad outline, the more mature Protestant churches are not proving very effective in holding poor farmers, low-income renters, share-croppers, rural relief clients and village "slum" dwellers. Meanwhile, the newer "holy roller" sects are springing up and growing rapidly among these disadvantaged folk everywhere. There are, of course, notable exceptions to this general picture but, in the main, it is a correct one.

Another item appeared in the issue of 17 August:

> Now that my removal from Memphis is soon to close my service of several years as mid-south correspondent of *The Christian Century* I feel compelled to remark on the slow but steady progress made during the past quarter century by Roman Catholicism in the most Protestant and most thoroughly American section of the country. The small towns of Tennessee, Mississippi, North Carolina, Georgia seldom saw a priest. The few

> Catholics either went long distances occasionally for the sacraments or depended upon the occasional visitations of a priest who stayed a day or so at a private home, said Mass in the parlor, baptized in the kitchen, held catechism on the lawn. To-day there are fourteen parishes for white people in Memphis alone, and two for colored people.
>
> The Paulist Fathers from their house in Winchester, Tenn., are going out among the country people with sound-truck, phonograph records, a trailer, a tent. They set up their equipment and proceed to preach long evangelistic sermons stressing those 100 per cent doctrines so dear to the hearts of the simpler southern people, celebrating the Mass in country schools, sometimes being introduced by Protestant ministers. The priests are learning to adapt themselves to the ways of the people, the huge crowds, the women nursing their babies, the children running about during the services and the preaching. In Georgia this summer I find the Catholics taking a leaf from the Protestant book and holding vacation schools of religion for the instruction of children who do not attend parochial schools. Churches are springing up everywhere.

Apparently the tide is at the flood stage to-day in our rural territory. Fortunately a new medium has been found to help handle the situation to the greatest possible advantage. I refer to the so-called motor mission—to preaching with the help of "sound-truck, phonograph records, trailer, and tent" mentioned in the second citation. The story of its rapid development is a most interesting one, and I propose to tell it as comprehensively as the limitations of an article will permit.

CONGREGATION OF THE MISSION.

The Fathers of the Congregation of the Mission have been among the foremost promoters of motor mission activities. Kenrick Seminary, St. Louis, has been the main center of their work. But they have also been active at St. Thomas Seminary, Denver, and their efforts have reached out to a number of different dioceses. This is true of their motor mission work and of their follow-up work through correspondence courses.

Motor mission work, or street-preaching, as the activity is sometimes called, has been carried on now for several years from Kenrick. The past summer saw a considerable extension of the previous year's successful experiment in training seminarians in street-preaching. Five training centers were established where seminarians, under the guidance of experienced priests, were taught the technique of motor mission activity while actually engaging in the work. Fourteen seminarians belonging to various dioceses of the Middle West were selected for the summer's work. They were given a six-week preparatory course at the seminary and shortly after their ordination to the order of subdeaconship began their activities. From the five centers at which they were stationed they worked into surrounding small towns. In some instances towns which had been reached by street-preachers in previous summers were revisited; in others, new places were visited.

The five new centers were carefully selected. The Rev. Lester Fallon, C.M., assisted by one seminarian, was stationed at Kenrick Seminary. The Rev. John Roach, C.M., was at Cape Girardeau with two seminarians. The Rev. James Richardson, C.M., and the Rev. Arthur Leibinger had four seminarians with them at Whitechurch. Two seminarians were at Dixon with the Rev. John Dreisoerner. The Rev. Joseph McIntyre, C.M., had three seminarians with him at Cuba. At Montier, located in a county in which there are no Catholics, a house and lot put at the disposal of the street-preachers was converted into a Motor Mission Training Camp with the Rev. Philip Le Fevre, C.M., in charge. He was assisted by two seminarians.

The two secular priests mentioned in the foregoing, Fathers Dreisoerner and Leibinger, had worked with the Motor Missions as seminarians the year previous. Ordained to the priesthood for the archdiocese of St. Louis in June, they immediately began conducting their own mission units as priests.

As already intimated, the Fathers of the Congregation of the Mission have also carried on motor mission work in other dioceses. In May, 1938, for instance, on invitation of the Most Reverend Robert E. Lucey, the Rev. Frederic Coupal, C.M., and the Rev. Preston Murphy, C.M., conducted a series of motor missions in the Amarillo diocese. They spoke at White Deer, Hereford, Claud, Childress, Shamrock, and Wellington, and were in every instance very favorably received by the people. The report of the work states that " there can be no doubt that the week spent in each of the places visited brought about a great amount of good. Many who would never think of entering a Catholic building eagerly listened from their parked automobiles or front porches to the message brought them over the loud-speaker of the missionaries' car."

In the diocese of Denver, the Rev. Dr. Joseph L. Lilly, professor at St. Thomas Seminary and member of the Congregation of the Mission, has been one of the chief promoters of motor mission activities. During the summer of 1938 two groups were in the field in the Diocese, one composed of Dr. Lilly and subdeacon Edward A. Leyden of the Diocese of Denver, and the other of the Rev. Arthur Lucy and subdeacon Francis J. Batter, both of the diocese of Denver. The first unit spent six evenings in five different towns, while the second spent the same amount of time in four towns. Four of these missions were in places which had never had street-preaching before; the other five places were visited for the second time. The population of the towns ranged from 250 to 9,000. The total attendance at the meetings conducted by both groups is conservatively estimated at 30,000, the average nightly attendance at 5,000. In all the towns visited the vast majority of the population is non-Catholic. As is now customary with the motor missioners, public address systems which carry considerable distances were used.

The report of the summer's activities in the Denver diocese gives a fairly clear picture both of the work and of the results obtained. We quote a few random items:

> High interest was evidenced by the total number of questions asked, namely, 703. These questions covered the entire field of Apologetics and of Dogmatic and Moral Theology.
>
> There was never in any place the slightest semblance of heckling. The attention of the listeners is one of the most surprising features of these open air lectures.
>
> The practice was everywhere observed of calling on the mayor and other city officials to get their sanctions for the meetings, and at the end a letter of appreciation was sent them. All were uniformly courteous.
>
> Pastors of places where street-preaching was done unanimously report that a more friendly spirit has prevailed among all denominations since the visit of the motor missioners.
>
> Seven thousand pieces of Catholic pamphlets and leaflets were distributed. It is hoped that this literature will carry further the efforts of the street-preachers.

Twenty-three persons applied for the Kenrick Seminary correspondence course in religion. One pastor reported that five in his parish applied for instructions as a result of the street missions. In another parish an entire family of seven asked to be received into the Church.

THE CORRESPONDENCE COURSE.

The Kenrick Seminary Correspondence Course just referred to is deserving of further mention here. From the time of the founding of the Catholic Motor Missions, the need was felt for a system of following-up work designed to provide consistent instruction to those interested in the Catholic religion but having no present opportunity to learn further about it. Before long a correspondence course in religion was prepared at Kenrick Seminary for this purpose. It called for a book on religion that was easily understandable and a series of tests covering the fundamentals of the Catholic religion. The book selected for the purpose was Bishop Noll's popular volume, *Father Smith Instructs Jackson.* It consists of forty-eight lessons and is covered in the instructions by a series of eight tests, each of them covering six of the lessons. The tests feature true-and-false statements, alternatives, and completions.

The course is carried on in much the same way as those for Catholic children in distant isolated places have been conducted in years past. The procedure is as follows: When the course is applied for, the book and the first text are sent in the mail with necessary instructions. When the first test is returned the applicant is entrusted to a seminarian, known as a "conductor." The latter corrects the test and solves any difficulties his new pupil may indicate. The corrected test is then returned with a personal letter together with the second test, and this process continues until the course is completed.

There is no charge for the correspondence course. In fact, even the return postage is supplied. The work has grown satisfactorily, the initial enrollment of 80 or 90 students having recently reached 543. More than a hundred finished the course during the first year of its operation. An advanced course is in preparation for those who have completed the first and who request further information.

During the past summer several priests and seminarians were stationed at the seminary to carry on the work just as it was during the year. Besides serving the street-preachers in Missouri those in charge of the correspondence courses also supplied application cards to motor missioners in the dioceses of Amarillo, Denver, Leavenworth, Wichita, Mobile, Lincoln, and Springfield in Illinois. In addition to the correspondence course unit at Kenrick, three other seminaries in Missouri, New York, and Washington, D. C., have taken up the work. Others are planning to do so in the near future.

DIOCESE OF ST. JOSEPH.

Before leaving the Fathers of the Congregation of the Mission, at least a few words must be added concerning the motor mission work in the diocese of St. Joseph. Several priests from Kenrick Seminary have played an important part in the street-preaching activities there since they were started. Other priests, secular and religious, have helped. In 1935 one unit of missioners gave a week's mission in seven towns. In 1936 two units covered fourteen towns. In 1937 there were three units, one of them repeating the seven towns covered in 1935, the other two covering fourteen additional towns. During the past summer all efforts were centered in towns that had already been visited, and special attention was given the matter of doing the effective follow-up work. It is reported that the work has helped to break down prejudice and has brought back to the Church a considerable number of " fallen-aways."

THE PAULIST FATHERS.

In September, 1937, two members of the Congregation of St. Paul, Fathers James Cunningham and Thomas Halloran, set out in the newly built " St. Lucy's Catholic Motor Chapel " to bring the message of Christ to the rural folk of Tennessee. They made the headquarters of the Paulist work at Winchester their base of operation. From there they have been going out to distant points, living while on their trips in their twenty-three foot trailer.

Among interesting features of their work two seem particularly worthy of mention, namely, the use of religious films in drawing and instructing the rural throngs, and the use of Protestant children to teach the Catholic catechism.

The missionaries have found that the religious motion pictures are most helpful in attracting the people of the countryside to their Trailer-Chapel Missions. "The Ten Commandments," produced several years ago and directed by Cecil B. DeMille, has been made available on 16mm. film through the kindness of Mr. DeMille, who requested the motion picture company to put this film at the disposal of the missionaries. The stirring religious pictures, the "King of Kings" and "The Holy Sacrifice of the Mass," are also being used effectively by the trailer missioners. Their use in rural districts where no motion pictures are to be found brings out many people who would otherwise not listen to Catholic teaching. Father Cunningham points out as a result of his experience in this work that the people in general are willing to listen to Catholic teaching, but that they are fearful of Catholics because of stories they have heard and which have never been contradicted through the years. Having heard so much that is evil of the Church, he adds, they find it difficult to believe Catholic priests can be so different from what they had been represented to be. Yet, once they have met the priest and some of their fear is dispelled, they ask a great number of questions. The motion pictures help to bring about the first contact, to "break the ice."

A change that may result in a particular locality through the efforts of the missionaries is shown in the following instance recorded by Father Cunningham. About a year ago one of the Paulist Fathers attempted to hold a Catholic mission in the court house at Lynchburg, Tennessee. For the first night only a handful attended, on the second night there was one, and on the third night the missionary found himself locked out of the court house. This year the trailer-chapel was set up on the court house square and for a full week a mission was conducted there. For the first two nights the people, numbering about 200 each night, were reserved, not hostile but not friendly. On succeeding nights the crowd increased to over 500 each night and the trailer was thronged with visitors. The last two nights the missionaries were begged to stay another week.

The other feature of the Paulists' Trailer Mission activity is the use of non-Catholic children to teach the doctrines of the Catholic Church. For some time past, boys and girls trained by the missionaries have conducted a regular catechetical program every Sunday afternoon for 300 to 400 non-Catholics who attended " service " in an open field near Rorack's Cave in the hills of Tennessee. Every Sunday afternoon the trailer-chapel was placed in a spacious field and a two-hour " mission revival " service begun. The children opened the program by reciting over the public address system of the trailer several prayers such as the Our Father and the Creed, and then two of them conducted the regular Catechism lesson consisting of questions and answers over the loud speaker. This serves the double purpose of teaching the children and their parents Christian doctrine.

For the " service " proper the missionaries first of all led the people in common prayer and singing and then preached a sermon. This was followed by an electrically transcribed dramatization of the life of one of the saints. A musical interlude introduced the second part of the program, during which the epistle and gospel of the day were read and another sermon was delivered. This was followed by community prayer and singing led by one of the priests. Finally there was a short program of recorded religious music before the trailer-chapel moved away, slowly moving over the narrow dirt road toward the paved highway three miles distant.

The people with whom they come in contact, say the Paulist missionaries, are non-Catholic rather than Protestant. Although nominally belonging to certain denominational groups they are almost completely neglected by organized religion and rarely see a minister.

During the winter the Paulist missionaries conduct their " revival " and instruction classes in public schools or in farm homes. The schools have been thrown open freely for their use. As more clement weather sets in, work is carried on outside by means of the trailer-chapel.

Results of this rural mission work are slow in coming because of the character of the people and the difficulty of caring for those who are scattered over a wide area once they have been received into the Church. Still, at the end of ten months the missionaries could report 26 converts, and more than 250 persons attending weekly instruction classes. Recently Father Cunningham was able to write: " At present we have under construction at Alto a small chapel, which is being built of stone; it will be the prettiest chapel around the whole countryside and a good beginning for our twenty converts in this district."

UTAH'S " CHURCH ON WHEELS."

Just recently two other Paulists, the Rev. Maurice Fitzgerald and the Rev. Robert J. Murphy, took up motor mission work at Verna, Utah, center of the missionary efforts of the Church in the Uintah Basin area. Their motor van, known as the " Trailer Chapel of St. Paul the Apostle," is a gift of Loretta Young, movie star. The two missionaries will find plenty to do in the land of Mormonism. The Most Rev. Duane G. Hunt, Bishop of Salt Lake, recently stated that the Catholic population of Utah has not increased by one in twenty years. And he added: " Our difficulties are due not so much to lack of faith and coöperation on the part of our Catholics, but because they are so few in number and scattered over such a large territory. The attendance at Mass on Sunday in the entire State of Utah does not exceed 5,000 people, the population of a single parish in the East. It is not usual to have a parish with a territorial extent of 100 square miles and an average Sunday attendance of 15 people." Undoubtedly the intrepid missionaries hope at least in some measure to change this rather discouraging picture.

DIOCESE OF SPRINGFIELD IN ILLINOIS.

Under the able direction of the Rev. David L. Scully, Diocesan Director for the Propagation of the Faith, and a group of volunteers from among the secular clergy, motor mission work has now been pushed forward energetically for two years in the diocese of Springfield, Illinois. In 1937, missions were given in eight towns ranging in population from 300 to 4,000. In 1938, eight other country towns were visited. The pastors in all the localities have commented very favorably on the missions. The attendance was always very satisfactory, the total running considerably over 1,000 for each mission.

In January, 1938, Father Scully, accompanied by the Rev. Frederick Klasner, drove their motor mission to the diocese of Amarillo. An itinerary in the diocese had been carefully mapped out for them beforehand by the Rev. T. J. Drury, Diocesan Director of Action in Amarillo. During their stay, missions were given in six towns and a final week was spent giving a series of lectures in the Cathedral Hall at Amarillo. As a result of this work a resident pastor has since been appointed in two of the places in which missions were given. They were at the time only stations without resident priests.

DIOCESE OF WICHITA.

Gratifying results, among them a number of conversions, are showing themselves as for the fourth successive summer street-mission work has been carried on in the diocese of Wichita. Three units were active during last summer. The Rev. Leo Kelty, assisted by Joseph Vesecky, a theological student of Kenrick Seminary, gave five missions in Kansas towns. In two of the missions they were assisted by the Rev. Thomas Green, Director of the Rural Life Bureau of the Diocese of Wichita, and originator of street-preaching in the diocese. Beside helping Father Kelty's mission unit, Father Green, assisted by a seminarian, revisited five towns in which he had given missions in previous years. The Rev. Alex Stremel, who for several years past has been engaged in street-preaching activities in the Dodge City Deanery of the diocese, gave missions in five towns last summer. He was assisted by the Rev. Frank Huslig and a seminarian, George Husman. As is customary with practically all motor mission work, literature was distributed and the names of those desiring further religious pamphlets were placed on a mailing list.

DIOCESE OF SAVANNAH-ATLANTA.

A recently developed missionary program for the diocese of Savannah-Atlanta also makes provision for the use of the motor mission. The centre for the work has been established in the house which not long ago was the headquarters of William Evans, Grand Kleagle of the Ku Klux Klan. One trailer-chapel is just being completed. Others will be added if deemed feasible, to carry missionary priests into the remote areas now without church, chapel or schools.

DIOCESE OF MOBILE

In the Mobile diocese where the first trailer-chapel ever to be commissioned for mission work was put into operation several years ago, motor mission activities show continued growth. During the summer of 1938, the Rev. Arthur Terminiello, who has been in charge of the work from its beginning, made a mission tour of eight towns in the diocese. He was assisted by the Rev. Joseph McArdle and three deacons from Mundelein Seminary. Plans for the future call for four more priests and a group of sisters. Through the generosity of the Extension Society a church is soon to be built at St. Teresa's Village, a coöperative venture established a year ago for the benefit of share-cropper converts in the territory.

Space will not permit descriptions of still other motor mission activities, such, for instance, as those of the Rev. Vincent Arbiter, O.M.I., among the Indians in the Far West, and of the Rev. Francis D. Urbanovsky who with his home-made chapel trailer ministers to Mexicans in the 5,000 square-mile area of the Brazos river valley in Texas. All are doing a truly apostolic work. All give evidence that something can be done for the rural Church, now that the tide is at the flood. All give hope that more, many more, will join in their work, that the very most will be made of the opportunity that now lies ahead for the advancement of God's kingdom in the rural parts of the United States.

EDGAR SCHMIEDELER, O.S.B.

Washington, D. C.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WORSHIPPING GOD AT HOME.

Last year a Connecticut group of parents wrote to the Parent Educator Committee, by whom they were sponsored:

> There was a general consensus of opinion that the child should be made aware of God's existence at a very early age; but views as to how that introduction should take place varied a great deal. One father maintained that the folding of the hands—the oldest symbol of adoration in the Church—should be the first step in teaching prayer. A majority of the mothers felt that the Sign of the Cross should precede anything else, one mother averring that she had begun to train her baby in the motions as soon as she brought him home from the hospital, so that by the time he was able to " pat-a-cake " he could also automatically bless himself.

The Parent Educator people aim at worship in the home, no matter how much and how good the worship in the church. They feel that worship, like charity and like life, begins at home. The stated aim is this: " To make the home so Catholic in atmosphere that the baby will have the chance of noticing holy things just as early as he notices his mother or his rattle."

The beginning is with little children, mere babies. And this good beginning is carried on through pre-school days and elementary school days, and the plan now is also to have the same kind of connected religious life—at home as well as in school—throughout the high-school years.

Of course, homes so far as they are Catholic already do all of this. But many naturally do it only more or less; they do it in a patchy way. And their lapses or part-failures are sometimes to some degree due to need of instruction and guidance as to how to do it. This is what the Parent Educator series means to provide. A set of leaflets is gotten out,[1] one for each month, and each of them just four little pages long. It has to be simple in every respect, and it is. The style is fitted to the event: nontechnical words, sentences that run straight to the end, no grandiose ideas. The conviction that goes all the way through is that the home is Public Educator Number One, no matter how private it really be. If worship is begun at home, ten to one it will continue during life. If it is not begun and well begun at home, it is ten to one it will never be a vigorous and set habit.

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[1] The Paulist Press.

School and church in the ordinary senses are not enough. The home in an elemental sense is school and church. That is not far from what the Pope says, and not far from what the Law of our land has been officially interpreted to say. Pius XI said ten years ago: " The family, therefore, holds directly from the Creator the mission and hence the right to educate its children—a right inalienable because inseparably joined to a strict obligation, a right anterior to any right whatsoever either of civil society or of the State, and therefore a right inviolable by any power on earth." One recalls that Mr. Justice McReynolds said almost literally the same when he spoke for the majority after the decision of the Supreme Court nullifying the Nebraska One-Language Law (and, in anticipation as events proved, the Oregon School Law). He said that men of distinction in other times and places—Plato, for example—had urged taking from the parent the right to educate. That, he said, is not according to our Constitution, which allows to the parent the right, coupled to the natural duty, to educate his children.

Such declaration, on the part of Pope or Judge, would mean effectively very little if " education " had to wait for the child to go to school. He is by that time in an important measure formed. That is why the Parent Educators say that unless the home teaches the child to worship they labor almost in vain who ever try to school him to worship. That is why, too, they have got out a practical set of instructions, representing " the combined experience of a good many competent people ". The instructions have to be concrete and near to home. For, as these people say, " Many homilies are written. There is a big supply of literature telling parents ' the home is the bulwark of society,' but there is no concrete detailed lesson plan in applied religion."

This is Catholic Action, not in any remote and indirect way, no matter how important this might be, but quite close up. The mother who teaches her children the catechism, M. Maritain has lately said, is engaged in Catholic Action, and of a very real kind, too. Let the little children come to Me, and teach them and direct them to come to Me. Of course, they will come if they have a genuine chance; all children—not just the Little Flower and her lovely sisters—want to love Jesus. And all parents, or almost all, want to bring their children to Jesus. But children don't know how to come: the bread of Christ-love needs to be broken up for them. And the parents don't always know, with all their good will, how to break that bread.

The Parent Educator Leaflets would give the parents elementary and quite insistent though gentle instruction. See how simple it is. For January the following little suggestions are made:

> *Reminder for the Year:* we learn to pray by praying.
>
> *Aim:* To make the home so Catholic in atmosphere that the baby will have the chance . . .
>
> *Practice for the Month:* This month teach the morning offering, one of your own, or one like the following, composed by Father Hugh Benson:
>
> My God, I offer up to Thee
> My soul and heart, Thine own to be;
> And all I do or hear or say
> And all my work and play.
>
> *Story of the Month:* . . .
>
> *Visits to Church:* Take your child for a visit to church, on New Year's Day for another look at the crib, and again on Epiphany, January 6, and say with him,
>
> Jesus, my God,
> I adore You and I love You.
>
> *Lesson:* Making a scrapbook, of holy pictures . . .

And so on, with good-night prayer, and " virtue for parents " and " pedagogy for parents," and a recommended book, and a hymn or two. One month the virtue for parents is this—so much like the " quiet time " of the Oxford Groupists: " Parents might make a special effort to take five minutes off occasionally in which to sit down quietly and do nothing at all but relax, thinking how good God is and sending up to Him a wordless prayer of love."

Habit and communal habit—that is what these tiny leaflets in effect try to teach. This child is to be formed to habits of prayer, of work in the home, of joy, of awareness of the nearness of God. But not just this child, but the father and the mother and the whole community of the family. Communal prayers, some communal work and charities, meals together, games together; and all of them habitually joined to heaven and the angels and saints. A few pictures which all know and love, a few songs which if possible all sing, some books which father and mother read with the children. An altar at home, built preferably by the children, out of any available material such as old boxes. A miniature theater, managed and served mostly by the children and their friends, but frequented by the parents. Some saints, such as St. Francis of Assisi and the Little Flower, known intimately and loved, and made household words and almost actual members of the family. The children taught by word and by every gesture that " the body is a good and beautiful thing made by God ". The children taught by word and work to honor all human beings: beggars and kings.

We repeat that of course all parents do these things, and men and women want to have children and to rear them well. And parents know what they are to do, and how to do it. These several points are supposed by the authors of the Parent Educator series. But the authors know very well, as we all do, that parents do know and remember every item perfectly, and that both fathers and mothers would welcome detailed guidance. For our part, we are sure that hundreds of Catholic mothers, especially those who have several children and are poor and busy and happy, would like to see one copy of even one of these leaflets; and if they saw one, they would be eager somehow or other to see some more of them. The cost is almost nothing.

Notice the simplicity and reality of the plan, as given explicitly in the following review of a half year:

January: 1. The creation of a Catholic home.
2. The teaching of regularity.
February: 1. The fact that virtue is a habit.
2. The duty of knowing our children's friends.

March: 1. Teaching children by our own behavior.
2. Seeing to good radio programs.
April: 1. The habit of speaking about religious things.
2. Teaching obedience through firmness and consistency.
May: 1. Teaching the children to imitate Christ.
2. Good books and encouragement to read.
June: 1. Teaching the love of God.
2. Teaching the virtue of purity.

The sum and gist of the whole is, as in the nature of the case it has to be, " the two homes—earth and heaven ". In this home we are not unaware of that home, we manage to live in the two at once. That is what the Catholic understands by worship, and by life.

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NAMES IN BAPTISM.

Here is the story, a strange one, not often told, with a sound moral at the end. Christian parents should be interested in it. A word to the reader: please, pardon the personal pronoun that runs through the article. It is unavoidable.

The story begins with the opening, the first day, of our Parish School. The children with their teachers, devoted nuns, and a sprinkling of parents (mostly mothers, by the way) crowded our fine new Cathedral.

The Rector, as is his custom for years, offered holy Mass, the votive Mass of the Holy Ghost, the Spirit of Light and Truth: " Come, Holy Spirit, fill the hearts of the faithful [he was thinking of the children before him], enkindle in them the fire of divine Love ". What a beautiful prayer.

After the Mass, the Rector talked to the children. He told them why we opened the school term with holy Mass. In the phrase of Augustine Birrel, English statesman and clever writer of books, " it is the Mass that matters ". He wrote this, son of an Anglican parson as he was. So we began the important work with the thing " that matters," because ours is a Christian School. Our aim is to train our boys and girls to become the best type of American citizens. Today we are greatly in need of that kind of training to save our country from the many perils that threaten it. So, he went on: " This is a great day for you, Children. Now is your chance to grow up manly, upright, honest, honorable boys and sweet, modest, wholesome girls. My prayer is that you all do! "

He told them about a great high priest. It was the week when the " Cardinal of Charity " was being mourned by a vast multitude (Catholic and non-Catholic) in New York City. And to stir their ambition, he briefly outlined the lovable character of the man: " He pleased God and was found just. The whole law as set down by his divine Master, he kept."

Like most of you he came from a poor family; was an orphan at a very early age, and his name was *Patrick*. That word brings me to the title of this paper: What's in a name?

Much, as we shall see. Up to the present day, notably in these United States, among the unthinking, silly, prejudiced crowd, the splendid Christian name of Patrick was, and is still, set down as a handicap in the race of life. And Catholic Irish parents avoid it. Any other name, strange to say, is given to the boy child in baptism. And so the distinguished Patricks are few. And more is the pity!

The name: how few know it! It comes down from the imperial days of pagan Rome. It means patrician, a noble man.

To stir the ambition of the boys I reminded them of another distinguished man, our present Ambasador to England, Joseph Patrick Kennedy. He, too, like Cardinal Hayes, came of humble parentage. He worked his way through Harvard University, married early in life, raised an interesting family of nine children(evidently no believer in birth control). He soon was recognized as a very brilliant man and a leader in public life. All this notwithstanding his name: *Joseph Patrick*. " So you see, boys, it is not, after all the name, but the man that counts."

Just at this point in the talk, I asked the boys whose name was Patrick, about three hundred of them, mostly of Celtic parentage, to put up their hands. I was astonished to find only one little fellow raised his hand. I had a recount but could not change the result. It stood. It set me thinking, when I returned to my room, for the rest of the day I thought on the problem: What's in a name? And why the splendid name of Patrick is a handicap in these United States and in the English-speaking world? The plain answer is: religious intolerance and prejudice. For Patrick and Catholic are, as a rule, the same thing. They go together, but a great change is coming when the name will be honored, like that of *Patricia* is to-day among our society girls and matrons. But for doubtless a different reason. There was no female saint of the name, Patricia, though our nuns use it often, but they are careful to begin with an M. (Maria). So the name runs: Sister M. Patricia; Sr. M. Josepha, etc.

Patrick was not only a saint, he was also a gentleman. That counts. Here is the quatrain:

Oh! St. Patrick was a gentleman
Who came of decent people;
He built a church in Dublin town,
And on it put a steeple—

I have often wondered why Shakespeare in the play has one of his characters " swear by Saint Patrick ". Perhaps it was because he was in that day recognized as " a gentleman " as well as a Saint. Our profanity of to-day is not so mild. We have Holy Name societies to protect and reverence the names of God and our Blessed Saviour!

How I helped to give the name of Patrick to a Catholic child. When a young assistant priest I was assigned to baptize one Sunday afternoon. There were three or four infants to receive th sacrament. I asked the father of one, " What is to be the child's name? " He answered *proudly*, I thought, " Grover ". " Who is Grover? " I asked. Answer: " Our great Democratic President."

I said to this evidently one hundred per cent politician, in anticipation, that the Church would have her children bear a saint's name. The good man held a brief consultation with the sponsors and agreed that I could choose a saint's name. I did. And so the infant received the Christian name of Patrick and grew up to be proud of it.

And here, by the way, it may be interesting to note that two of our Presidents, Cleveland and Wilson, both sons of Protestant clergymen, dropped their baptismal Christian names. The one, the name of Stephen (the first martyr's name); and the other, the apostolic name of Thomas (the doubting one). Why did they do it? Along came the Republican President Taft. He held on to the William (no better than Stephen or Thomas): he had the middle name of " Howard "—recalling the best blood of England—" the blood of all the Howards ". It is the family name of the premier duke of England, and, but for a single break, the family has been for almost a thousand years devoted Catholics.

And now let us turn to the original question: What's in a name? Shakespeare asks the question in Romeo and Juliet, Act II, Sc. 2, and gives only half an answer, with an illustration of the rose: " Call it by any other name and it will smell as sweet ". True in the world of nature, the flower garden, but in the world of men and women it is not so. A name makes a great difference. It tells a story of the race or religion of the bearer. The name of Adolf without the surname added, plainly tells us it is German: Jacques, French; Alfred, English; Patrick, Irish. So there is a great deal in a name.

The Puritans of New England and those Christians who were born in what Mencken calls the " Bible Belt " got most of their names from the Jewish Bible. They began with Adam, Abraham, Jonathan, Isaac, Moses, and so on to the end of the alphabet. Many of our distinguished men in the literary and public life of the nation had these names. To mention a few: there were Jonathan Edwards, Abraham (Abe) Lincoln, Samuel Clemens (Mark Twain), and others that will occur to the reader. Rarely did the Catholic parent give his boy a Jewish name. I can recall only a few instances. As I write (26 September) we have the Mass and office of the first North American Martyrs with Isaac Joques at the head. All French men and of the Society of Jesus.

We have Isaac Hecker (a convert, however), the founder of the Paulist Community, and a few other priests of the name. We have, I think, among the bishops of the country, only one whose name is Moses. I have known a few laymen of the name who were always addressed as Moe, instead of Moses, and seemed to prefer it.

In atheistic Russia the law forbids anyone to have a Christian name. The only exception is that of Lenin, who had the

Christian name of Nicholai. Here in free America we have names that are anything but Christian, when they are not Jewish or pagan.

And now we come to surnames. There is an old rhyme which runs like this:

By Mac and O
You'll always know
True Irishmen they say,
But if they lack the O or Mac,
No Irishmen are they.

How does this work? The test very often fails, as we know. Many drop especially the O. Many with the Mac, call themselves "Scotch-Irish," which means Protestant Irish. A poor plea indeed.

The O has fared very badly. I give a few instances: One a priest whom I knew very well. He had a fine family name that numbered saints and martyrs, as well as patriots. For some reason, known only to himself, he changed his Irish name to one that the most expert ethnologist could not make out. He became a bishop after the change. What it had to do with his choice for the office I cannot tell. Doubtless the good man felt it would help. Perhaps it did. At any rate, that was his answer to Shakespeare's question: What's in a name?

Here is another story, and it tells its tale. A few years ago I knew a Methodist presiding elder, a worthy man. He was my neighbor; we were on friendly terms. We passed quite often on the street. He saluted me graciously: "Good morning, Father." Returning the salute, I said, "Good morning, Mr. O" (he had a proud Irish Catholic name), which I was careful never to omit. He did not correct me. And I was ready to tell him how much was missed when the "O" was dropped from his name. It accounted for his being one of the many "fallen aways," we have them among the high and low in the United States and our present effort is to recover them in our missions to non-Catholics. We are succeeding at the rate of twenty-one thousand souls a year.[1]

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[1] *Catholic Directory*, 1938.

Shortly after the publication of that amazing popular novel, *Gone with the Wind*, I wrote the author to tell her that " it was the first time I had read in an English story where an Irishman with an O, in his name like O'Hara, was set down as a gentleman and a Catholic ". What a different view, crude and cruel, of Danny O'Neil and his family (Chicago Irish) we get in James Farrell's *No Star is Lost*. The author comes from the class of which he writes. And so he is able to give a libelously faithful portrait of the people he writes of. It is a book that clean-minded readers will ignore. The story is full of vile, nasty, blasphemous language, accumulation of " he saids " and " she saids." What an unfair impression of the Irish it must leave with persons who take to that kind of literary filth. The author would be, if he could, a Proust, or a Joyce, but fails. He only shocks.

Recently I read two interesting books by Dr. Oliver St. John (strange combination of names): *As I was going down Sackville Street* (Dublin) and *I follow St. Patrick*. I wondered where this clever writer got the name Oliver? I recalled, after a little thought, that Blessed Oliver Plunkett, " hanged, drawn and quartered " in 1681, had the name Oliver and so I forgot about Cromwell and his savagery in Ireland.

In his book the author writes of that brilliant galaxy of literary Irishmen of to-day whom he knows. He notes their personal characteristics and measures the value of their writings. In the dozen or more names, strange to say, there is only one Patrick, that of Padraic (he prefers the Gaelic) Colum, who is now in this country. We have Arthur and George, Horace and Douglas (the name of Eire's President) Hyde, but a single Patrick. Even the name Sackville is foreign. I believe under the Free State it has been changed to O'Connell Street.

Gogarthy sketches Yeats, Griffith, Collins, Shaw, A. E. Mahaffy, Dr. Tyrell, Wilde, Joyce, Stephens, Lady Gregory, Lord Dunsany, Moore and others. In his later book, *I follow Saint Patrick,* the reader gets a fresh view of the labors and wonderful success of the Saint, who did what was never before done in the conversion of a pagan people, converted the nation " without the shedding of a single drop of blood ".

Reverting to our original question: What's in a name?, there is a well known Irish family that calls its sons, not by a Christian name, but after the English heptarchy. And I was reading the other day that the daughters of the Irish Free State Minister in Washington are named after the heroines of pre-Christian (queens if you will) Eire. They are Maeve, Erner, Deidre. So there is always a story back of the name. It tells much.

Someone who reads this article may ask: What of your own name? It does not sound very Christian. It seems to be Welsh, not Celtic; not a saint's name by any means. Wherever it came from, it has been in the family from time out of mind. Let me tell a little story about the name. I had passed the entrance examination in Maynooth College. The bell rang, we assembled in the large hall; the President Dr. Russell — the friend of Newman and uncle of Lord Charles Russell who was the first Catholic since the Reformation to be Lord Chief Justice of England—and the finest type of priest I ever know—what we would call " a gentleman and a scholar ". The Vice President, Robert French White, head of a distinguished West of Ireland family, and the four deans were present. The rules of the College were read: Dr. Russell made an address. Then we were invited to register our names in a large book and to do so in Latin, with the name of our diocese. When my turn came I could not think of any Latin term for Morgan. So I used the termination *us* (what was called in those days " bog Latin "). Dr. Russell looked and said: " So I see, my young gentleman, you do not adopt Pelagius." Without knowing anything, I replied: " No, Doctor, I do not." " You do well, my young man: it is a " nomen male sonans " (a name that has an evil sound). I was alarmed by what he said. He went on to say: " Young man, you will find the origin of your name in Duffy's edition of the lives of the saints, page (given) in a foot-note, in the life of St. Augustine ". And so I did. What a marvelous memory! Pelagius was a Welsh monk and a heresiarch, giving his name to the heresy of Pelagianism. Hence the " *male sonans* " of Dr. Russell. Later on I found there were two popes of the name in the early Church during the sixth century. That helped, to some extent, to remove the " evil sound " from the name, and makes it more Christian than it looks.

And now for the moral. Parents, especially Catholic parents, should select the proper name for their children. It is important, as we have seen, and means much in life to a man or woman.

It tells a story. The Irish Catholic parent should not forget the splendid name of Patrick—the *Patrician,* for I venture to think that, in fifty years from now, it will be as popular as its feminine form *Patricia* is in high social circles to-day. Then it may be said, as was written by Leigh Hunt of Abou Ben Adhem, " The name of Patrick led all the rest! "

MORGAN M. SHEEDY.

Altoona, Pennsylvania.

CHRIST IN JAPAN.

Any mention of Japan, from a Catholic point of view, must immediately recall the work done there by St. Francis Xavier, as well as that glorious roll of martyrs who died for their Faith on the hill of Nagasaki.* With its enviable Catholic background, what a wonderful thing it would be if Japan could be brought to Christ. The inhabitants of the Island Empire today, including the provinces of Formosa and Korea, are more than 93,000,000 in number. Most of these are adherents to the Buddhist or Shinto sects; not more than 210,000 are Catholics.

For 1549 years Christ and His religion had been debarred from the country. When St. Francis Xavier reached Kagoshima the Emperor Gonara was reigning, and under his protection the apostle found a welcome. For two and a half years Xavier remained in Japan spreading, as if by miracle, the Faith of Christ. In 1552 he wrote of his neophytes: " I saw them rejoicing in our successes, manifesting an ardent zeal to spread the Faith—to win over to baptism their pagan neighbors." For the thirty years following his ministry the Gospel spread rapidly with 138 priests and catechists preaching to some 600,000 Catholics.

In the year 1580 the Emperor Goyogei and the Shogun Hideyoshi ruled over Japan, Korea and Manila. In that same year three of the leading Daimyos (feudal lords) sent delegates to Pope Gregory XIII to thank him for having sent apostles to lead them along the way of salvation. These delegates went laden with gifts for the Holy Father—evidence of gratitude for their Faith. In the thirty-third year, as in the life of their Master, the Christians began to feel the first taste of suffering with and for Christ. Hideyoshi, thwarted in his desire to secure a young Catholic girl for his court, attempted to exile the foreign priests. But the power of the Christians was great, and the Shogun saw that he would only meet with greater difficulties if he persevered in this plan. Instead, Catholic daimyos were punished by being sent to the most distant and most dangerous posts—as far removed as possible from the Shogun. It was but the beginning.

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* The feast of the 26 Martyrs is celebrated 5 February.

While this feeling was causing alarm in many circles, a saintly Franciscan, Father Peter Baptist, came from Manila with several companions to preach Christ in a land which, they had been told, was ripe for the harvest. With an eye to securing information regarding Manila, rather than with any interest in the teachings of the Gospel, Hideyoshi sent for Father Peter and showed him and his companions many favors. The Jesuits warned Father Baptist to be careful. They pointed out the insane jealousy of the Buddhist priests, and bade him to go slowly. But that good man, seeing only souls to save, sent to his superiors for even more Franciscans to help him in this new field. For a while the Church continued to spread rapidly, miraculously, with many important conversions among the leading noblemen. Hospitals, leprosaria, orphanages were founded; monasteries and churches were built, and what seemed to have been a threatening persecution was, for the moment, averted.

On July 12, 1596, a great disaster visited Kyoto, at that time the leading city of Japan. A comet falling to the earth was followed by volcanic eruptions and earthquakes. The Buddhist priests seized upon this as an evidence of the anger of the Japanese gods showing their displeasure to the foreign religion and the foreign priests. Hideyoshi immediately restricted the activities of the priests and issued an edict that no more foreign priests would be allowed to enter the country. When, a short while later a foreign boat loaded with a rich cargo bound for New Spain was wrecked on the short of Japan, the Shogun's advisors, prevailing upon his avarice, advised him to imprison the priests who were on the boat, and to take the cargo as penalty for priests daring to enter a land where more had been forbidden. The Buddhist monks not only rejoiced at this well-taken advice, but followed it up with the suggestion that it was unfair to imprison only the new priests—the old resident priests should also be done away with. When word of this plan reached

Father Organtin, one of the pastors in Kyoto, he refused to flee as he was bade, but answered: " To show that this world is nothing, and eternal happiness everything, I would gladly shed my blood to confirm the Faith of the Japanese Catholics. Do not weep for me—it is over twenty years since I came to Japan; now, with the grace of God, I shall be a martyr."

Just before Christmas Hideyoshi, spurred on by the pagan monks, issued an edict prescribing death for the Catholic priests in the land. Father Baptist together with twenty-three other priests and brothers was that day cast into prison. Shortly after the New Year celebrations had been concluded they were bound with fetters, loaded three to a wagon, and taken out to be shown to the people of the city. Catholics followed that sad procession, praying aloud in spite of the orders of the guards, declaring that they, too, were ready to suffer death rather than deny their Faith. Pagans, touched by this evidence of Faith, showed great respect to the prisoners and one, a lady of the nobility, halted the wagons to give tea to the missioners. Father Baptist was in the first wagon, encouraging the others and preaching to them all along the route. Some of the prisoners told the crowds how fortunate they were to die on the cross like their Master and Lord—a privilege, they assured them, given to few.

From Kyoto, through the cold snow, with only one garment to cover them, the holy men began the long trek of more than 400 miles to Nagasaki. At Osaka, one of the Christians was so overcome at the sight of the priests' sufferings that he clung desperately to Father Baptist and, when he could not be driven away, was finally added to the number. At a further stop in the journey, Peter—a boy of twelve—rushed out to the wagon occupied by three Brothers, his former teachers. " I'll stay with you," he promised them " from now until we reach Nagasaki—or Heaven! " He too, was seized and taken along.

All was in readiness at Nagasaki when the twenty-six, after four weeks of bitter journeying and suffering reached the hill of execution. Here, facing the ocean, twenty-six crosses had been set up which, when the condemned beheld, they saluted with deep prostrations. Like St. Andrew, they fell to their knees and embraced the instrument of their salvation. Rising, they all sang the *Te Deum* and meekly went to the cross on which each one's name had been inscribed. Here they were tied with ropes, their faces set toward the city. As he mounted his cross Father Baptist said quietly: " I don't want to be tied with this rope—nail me! " But his request was refused. Toward evening the work of fastening the prisoners to the crosses was completed and two soldiers with spears were stationed at the side of each cross. At a given signal the twenty-six holy martyrs were transpierced. Not a sound broke the awful silence of that moment, save a prayer, which mounted sweetly to high heaven, as in one voice. For eighty days the bodies were left exposed there, and at night the Christians would steal out to wipe up the precious blood and to secure relics of the holy wood. Yet, in spite of the long delay the faces of the martyrs never changed. They were like sleeping angels. The birds of prey, as if respecting these holy tabernacles, did not come near or multilate the bodies.

The Archbishop of Manila began the Cause for Beatification of the martyrs, and in June 1862, with a concourse of more than 200,000 people from all over the world, the twenty-six were canonized at St. Peter's in Rome. Unfortunately, history has not preserved for us very much information concerning these noblest of Japanese soldiers of Christ, but what little has been left will be ample to witness the deep Faith of these people of the Island Kingdom.

ST. PAUL MIKI.

Just before his death Paul spoke from the cross: " I did not commit any crime, but I die because I have preached the gospel of Jesus Christ. Why should I lie now? I tell you the truth: There is no other way to salvation but through the God in Whom I believe. Gladly do I shed my blood to testify this. I pray for those who injure us that they may obtain the grace of God. I have no ill feelings toward our Shogun or toward anyone. I pray that all Japanese people may walk on the only true road that leads to God. How happy I am, like my Savior, at his own age, to die for Him, and like Him on the Cross. Jesus! Mary! "—and he died.

ST. JAMES KISAI.

James was a Jesuit lay-brother, teacher and catechist. At times he had been chosen to preach the gospel to groups of pagans. He was 64 years old at the time of his martyrdom. In an effort to frighten the elderly man into renouncing his faith, a portion of his left ear was cut off. But his only remonstrance was: "Why don't you cut off the nose, too?"

St. Louis Ibaraga.

Louis was a handsome boy of twelve. The judge looking at the fine little fellow was moved to pity and tried to save him. "Give up this foolishness," he said, "and I will adopt you and make you a great Samurai—your name will go down in history." The boy only answered, "No, I must obey Father Baptist. To leave my Faith would be a sin—I will not do so; I have made a vow not to do so." He preached then to the judge and the assembled nobles that "human glory is like the bubbles on water—or like the morning dew—soon to be dissolved. But the glory and happiness of heaven endure forever. If you want to save my life," he said, "let the Catholic religion be observed in Japan." He died, looking up in loving confidence into the face of Father Baptist.

With the coming of Iemitsu as Dictator in Japan, a new and stronger effort was made to wipe out what remnants of Christianity might still be found. A reward of one thousand pieces of silver was offered to anyone announcing the whereabouts of a Catholic priest; one hundred pieces for reporting a Christian lay-person. Coupled with the internal persecutions, international jealousies between the Portuguese and Dutch merchants gave rise to many accusations. The Dutch, tainted with the the new Protestanism, influenced the Dictator to such an extent that all foreigners—all except the Dutch—were forbidden entrance in the land. The decree which Iemitsu issued at that time reads in part: "All Portuguese—delegates, business men, sailors—even if driven by a storm—are forbidden to enter Japan and if they attempt to do so shall be put to death—even the Emperor of Portugal—or the Christian God!" Eight priests coming from Manila, ignorant of the new edict, were put to death in the harbor without ever having set foot on the soil they came to evangelize. During the twenty-three-year reign of this dictator more than 100 priests, and between 5,000 and 6,000 Japanese Christians received the palm of martyrdom.

The doors to Japan were closed, and were to remain so for 250 years. But to the Eternal Christ 200 years are as but a moment; He could wait for the pall which had been thrown over His young and flourishing Church, to lift.

After the visit of Commodore Perry in 1853, the doors of the forbidden land were thrown open once more to foreigners, although foreign priests were still to be barred. French merchants who settled in the south of Japan requested permission to have a priest for their own spiritual needs. This was granted, and in the city of Nagasaki once more a Catholic church opened its doors. Father Petitjean, the pastor, had been at Nagasaki for nearly six months administering to the French in that district. One Saturday—it was the ever memorable seventeenth of March—as he knelt before the altar in prayer he heard a few people enter the church. On finishing his devotions he turned and was surprised to find a group of Japanese women—the first to have entered his church—kneeling near the door. As he approached the group one of the women bowed and inquired if they might ask him three questions. With his consent, the spokesman asked: "Do you come from the great White Father in Rome?" "Do you honor the Mother of God?" "Are you celibate?" On being assured of these three points the entire group, with tears streaming down their faces announced: "Our hearts are the same as yours." "Do you mean you are Catholics?" asked Father Petitjean. "Yes, yes," they answered joyfully, "and there are many more of the same heart. Come, we shall show you." It was true.

From Nagasaki to Urakami and the Islands of Kyushu went the priest to find that more than 300,000 people were baptized Catholics. For 250 years, without priest, without altar, without sacraments, they had baptized one another, taught the doctrine and handed down a strong, strong Faith to their descendants.

But, alas, they rejoiced almost too soon, and the news spreading like wildfire caused grave concern among the authorities. Here was that hateful religion, which they thought had been permanently stamped out, coming back to a newer, stronger growth. In 1867 more than 60,000 Christians of Urakami were exiled for their Faith. Five hundred were imprisoned at Nagasaki, and many bore the victorious palm of fire and sword, of pit and cross. Religious freedom was not declared until

1872. Only then did the Emperor release the prisoners, and once again the doors of Japan were opened to missioners of all nations. The Holy Father offered a special Mass of thanksgiving and joy for the Imperial family of Japan, and the peace of Christ once more settled on the Island Kingdom.

Some of those who suffered during the persecutions of that era were:

Blessed Leonard Kimura.

Leonard was a lay-brother in the Jesuit community of Kyoto. He came from a very pious family, being a cousin of the first native priest ordained in Japan, and a brother of the martyr, Blessed Anthony Kimura. All these relatives suffered martyrdom. Leonard spent 17 years in the active ministry, stimulating Faith and converting many. He was imprisoned at Nagasaki, with ten others, over a period of three years. That prison, we are told in historical data yet preserved, was more like a church. Blessed Leonard preached the gospel to the other inmates and some 86 were converted and baptized, including a few of the guards. The common cell rivalled any cloister. There was meditation every day until noon. This was followed by singing hymns and readings from the Bible, until four o'clock and then meditation again. On Fridays there was a period of meditation which lasted five hours, in honor of the five Wounds, to obtain the grace of patience and the apostolic virtues. They became familiar with the discipline, from its daily use, and spent three days a week fasting. Blessed Leonard, himself, endured a forty hours' fast each month. Their motto was "Never a day without penance." When, at the end of his three-year novitiate for death the martyr was brought before the judge he was asked: "Why did you stay in Japan when you knew all priests were driven from this land?" Leonard answered meekly: "To teach Christ, and to open the way to heaven to all. Until I die I am determined not to leave Japan." "That is a great crime," announced the Governor, "today I will have you burned to death." So happy was the apostolic man that he began to preach to his followers to be patient to the end. For some pagans this talk was the beginning of Faith; for some apostates, it meant their return to the Faith.

The place of execution was the same as that chosen for the twenty-six. Blessed Leonard was tied to a post, a fire was started three feet away from him, for the purpose of inducing him to recant. As the flames drew nearer and burnt the ropes with which he was tied he stooped down, gathered up some of the ashes, sprinkling them on his head as he sang aloud the "Laudate Dominum, omnes gentes." Many Christians standing thereby, touched by the sight, and forgetting where they were, joined in the prayers and singing with the martyr. Then an awed silence followed, and from the pyre could distinctly be heard the Holy Names: " Jesus " " Mary ", as the valiant apostle gave up his soul to God.

BLESSED MICHAEL NAKASHIMA

was a Jesuit who was the first to suffer in the boiling springs of Mount Unzen. At this spot there were three summits separated by fissures from which issued a boiling, sulphurous water which corrupted and decomposed the skin. Blessed Michael was first passed through basins where the water was only knee-deep; gradually covered with boiling water, and finally plunged into the deepest fissure. When he could bear no more he was withdrawn that the torture might be prolonged. No word escaped his lips but the repetition of the Holy Names. After his first torture he wrote to his superiors: " When the pain became too intense I invoked Our Lady, the Blessed Mother, and my pain instantly ceased."

JOHN HARUMONDO,

was a relative of the Shogun, and formerly right-hand man to the Shogun Iepasu. When friends discovered he was a Catholic they advised him to give up his religion. Refusing to do so Iepasu had a cross branded on his forehead, his fingers amputated and the tendons of his feet cut. He was then placed on a horse and shown to the people with the warning that even a relative of the Shogun, if Christian, would not be spared. He was sentenced to be burnt at the stake, but to the assembled nobles he first spoke earnestly: " I am a man known to all of you—Harumondo, General of Ieyasu's forces. Aware of the evils of the Buddhist religion, and finding the true one, I have only tried to keep God's commandments and teach others to do so. For that reason I have suffered exile and am finally become a cripple. Look at me. My fingers are gone; my feet are without sinews, but that is nothing, because these few things have bought me an everlasting freedom. Now the time has come to die for Christ. I die with joy. This, my men, *this* is victory! This is happiness." Among the bystanders was a man named Francis who came forward and said: "I am a Catholic—take me, instead of this brave man." He was pushed aside while the fires were kindled about the courageous General. Christians rushed forward to secure relics of Harumondo after his death and more than 300 of their number were seized and later suffered martyrdom.

BLESSED LUCY DE FREITAS

was the Japanese widow of a Portuguese merchant, Philip de Freitas. Pious from childhood she had sanctified her years of widowhood by rigorous austerities and heroic acts of charity. Her house was always open to persecuted missionaries. One day, learning that the apostate Teizo sought to intimidate a Christian, she ran to the spot and publicly, bitterly reproached him with his conduct. When he tried to frighten her by threats she seized the sword of a bystander and handing it to the apostate said: "Strike, and do what you will with me!" But the coward merely fled from her presence to notify the authorities. She was burned alive on the same day. From her place of death she drew forth the crucifix she always wore and exclaimed: "I will cheerfully die for my God." At the age of 80 she bore the torture of fire with admirable courage.

BLESSED JOHN GOTO

was a Daimyo who, because of his great charity, was enrolled as a tertiary Jesuit. When the list of Christian names was sent to Iyemasu, other Daimyos and the local Governor of Sendai tried to persuade Goto to omit his name from the list. Two of his closest friends wept as they embraced him and asked him not to include his name. To them he said: "I know what loyalty is. I am willing to obey my master in anything; but to give up the true Faith—I cannot obey him in that." The wives of other Daimyos approached the wife and mother of Goto, but they met the same response from these valiant women. Goto's mother, in her seventy-sixth year, answered them: " You say he must die if he does not renounce his religion? Ah, how fortunate he is. Come," she said to his wife, " we must pray for him that he may not falter." The death sentence was passed on Blessed John, his brother, his wife and mother. On the day set for the execution the Daimyo chosen to perform the difficult task was the bosom friend of the condemned man. Tears streamed down his face as he approached the home of Goto. Within, the two brothers and two ladies had dressed in full ceremonial robes. When the executioner entered their home he found the four of them deep in prayer before a picture of the *Ecce Homo*. In that very spot the four were beheaded. Blessed John raised his eyes to the picture, said " My Lord and My God! " and drew down the collar of his kimono to await the death stroke.

CONCLUSION

" The Blood of Martyrs is the seed of Christianity." In the past, these bitter persecutions, and a dearth of priests—for there have been comparatively few native vocations—hindered the growth of this seed. Today, though there are no persecutions and priests are freely admitted, there are still many obstacles in the way of the apostle. Conversions are slow, but those who are now carrying the Gospel through that land of heroic martyrs will tell you that the Faith of Japanese Catholics is perhaps one of the strongest in the world. Today's converts are leading truly Christ-like lives and would, undoubtedly, in the face of persecution, tread the same path as did their glorious ancestors.

Pray that the blood of these thousands of martyrs may be the seed of an ever-strong Faith springing up from the soil of the Island Kingdom, so that many more valiant souls may find refreshment and shelter beneath that Tree and thus have the foretaste of eternal happiness by walking with

CHRIST IN JAPAN.

A MARYKNOLLER.

MAY STATIONS COVER CONSECRATION CROSSES?

Qu. In a church consecrated some years ago the Stations of the Cross are so placed as to cover the mural crosses of consecration and the questions asked are:

1. Is it necessary that these twelve crosses be plainly visible at all times.

2. In case the answer is in the affirmative, what is to be done when these stations are gifts of individuals and so large that no other place can be conveniently found for them?

3. For the celebration of the anniversary of dedication, should the Stations be removed to make way for the lighted candles prescribed by the rubrics, or would it be sufficient to place these in front of the pictures which cover the crosses?

Resp. Father Augustine, in his *Liturgical Law,* page 436, says that, if a church is partially destroyed or the plaster is removed from the interior so that the twelve crosses no longer remain, they must be replaced by new ones. The church is not reconsecrated nor are the new crosses blessed anew. The crosses are the visible sign that the church has been consecrated and they should always be in evidence. This renewal of destroyed crosses is commanded by the Sacred Congregation of Rites (decrees 3498 and 3584).

In the church in question, the problem may be solved by permitting the Stations of the Cross to remain and treating the covered crosses as destroyed; for they no longer serve the purpose for which they were intended. Twelve new crosses could be painted or attached to the walls. Father Schulte, in *Consecranda* (page 2), says that the crosses " are affixed to the wall about seven and one-half feet above the floor. There should be six on each side, equally distant from one another; one should be at each side of the main altar, one at each side of the main entrance, and four on each side wall. Above each cross a bracket, made of metal or wood, with a candle is fastened. (Martinucci says they should be fastened *below* the crosses.) These candles should burn from the beginning of the consecration until the evening when the church is locked, and all day on the anniversary of the consecration." In footnotes, the following pertain to the subject: " The crosses cannot be made of wood or other fragile material." " These twelve crosses are never to be removed (S.R.C. n. 1939). Failing documents, they serve to prove that the church has been consecrated." If all twelve crosses have not been covered, those hidden by the Stations could be renewed and put in the places prescribed. It does not seem reasonable to have the brackets and candles above or below the Stations which cover the crosses. The crosses themselves should be visible and the brackets and candles above or below each. No doubt suitable locations on the side walls can be found. One must remember that the crosses are placed on the walls, not on the pillars or columns.

COOPERATION, FORMAL AND MATERIAL, IN SURGERY.

Qu. A Catholic doctor and physician is approached by a woman patient in need of two operations: one on the uterus, the other on the bladder. Both are legitimate operations. When the arrangements are being made, she tells the doctor " to tie off her tubes."

Could the doctor accept one or both of the legitimate operations and permit another doctor to perform one of the legitimate and the illicit operations or only the illicit one, all under the same set-up of anesthesia, etc? Or must he refuse the entire operation?

Resp. Whether the doctor performs one or both of the legitimate operations does not seem to have any moral significance in this case. Obviously, his relation to the illicit operation, in case he knows that it is going to be performed by another physician, is not *formal* coöperation. It is only material and can be permitted for sufficient reason. The lawfulness of material coöperation depends upon many factors, whether it is near or remote, the comparative importance of the good and the bad effects, etc. Here the material coöperation of the doctor who is aware that the unlawful operation is to be performed is pretty close. There is no morally good effect to be obtained through the unlawful operation. If the doctor who is to perform the lawful operation refuses to consent to the subsequent unlawful operation and insists upon closing the incision without giving opportunity for the " tying of the tubes," another incision with all that it involves will be necessary in order that the illegal operation may be performed. In the eyes of the patient that would probably appear an evil effect, but it is only a physical evil which can be avoided by the patient's resolve to obey the moral law and refrain from that operation. In all probability, the patient will not subsequently submit to a new operation for that purpose.

It seems clear, therefore, that the physician who is requested to add the unlawful operation to the two lawful ones is not justified in giving his consent. If the patient insists that she will get another surgeon who will be willing to perform all three operations, the responsibility will be hers alone.

NO IMPEDIMENT OF MIXED RELIGION HERE.

Qu. Mary, a Catholic girl, and Paul, the child of a mixed marriage, baptized a Catholic but not raised as such, go to Father John to be married. Father John has Paul sign the conditions and applies for a dispensation for mixed religion. The chancellor informs him the dispensation should be from the banns. Is this correct?

Resp. Canon 1060, which establishes the impeding impediment of mixed religion, prohibits the marriage of a Catholic to a baptized person who is a member of an heretical or schismatic sect (" sectae haereticae seu schismaticae adscripta ").

If such a baptized person has not joined a non-Catholic sect, a Catholic is not to be hindered from marrying him by the impediment of mixed religion.[1] According to circumstances, canon 1065 or canon 1066 will have to be observed.

If in the case under discussion Paul merely grew up without any Catholic education and without joining any non-Catholic sect, the solution of the chancellor is correct; for Paul must then be considered a Catholic.

In some dioceses the guarantees required for a dispensation from the impediment of mixed religion [2] are demanded in certain cases where the impediment does not exist, especially if the party is antagonistic to the Church. Since canon 1065 § 2 ordains that such marriages may not be permitted, unless in the judgment of the ordinary there is sufficient guarantee for the Catholic education of the entire issue and for the removal of the danger of the other party's being led astray, the ordinary might well prescribe the *cautiones,* even if no impediment is present, at least for those cases where the circumstances seem to warrant it.[3]

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[1] F. J. Schenk, *The Matrimonial Impediments of Mixed Religion and Disparity of Cult*, The Catholic University of America, Canon Law Studies, n. 51 (Washington, 1929), pp. 85-91; F. M. Cappello, *De Sacramentis*, vol. III: *De Matrimonio* (3. ed., Turin: P. Marietti, 1933), n. 306, c.

[2] If the statement of our inquirer is literally true, then Father John's requiring only Paul to make the usual promises would be unsatisfactory if the impediment of mixed religion really existed, since canon 1061 § 1 n. 2 requires that both parties give the respective guarantees.

[3] Schenk, *op. cit.*, p. 256.

COMMUNION BEFORE MASS.

Qu. Should a pastor put a stop to sisters receiving Holy Communion before Mass and leaving immediately after Mass? They plead lack of time, but even during vacation when such a cause is scarcely present, they like to receive Communion before Mass.

Resp. Both on dogmatic grounds as well as for liturgical reasons it is recognized that *per se* the proper time for receiving Holy Communion is during the celebration of Mass. Just as the faithful participate in the offering of the Holy Sacrifice, so too their Communion should complete the Sacred Mysteries. This was exemplified more fully in the early Church when all the faithful assisting at the Holy Sacrifice also partook of the Holy Eucharist.

Nevertheless one must not be rigorous in enforcing this observance. There is no canon in the Code that inculcates it as a precept.[1] Authors indeed recognize the propriety of communicating during Mass, but they do not consider it in any stricter light.[2] They do not refer to the necessity of any cause to justify distributing Communion outside the Holy Sacrifice, even immediately before or after a private Mass. If even a slight cause would warrant distributing Communion before the earliest or after the latest hour for celebrating Mass,[3] certainly no special cause is required for distributing Communion immediately before or after a private Mass.[4]

The reasonableness of the Sisters' desire to receive Holy Communion before Mass in order that they can leave the church immediately after Mass will best be gauged by the time intervening from the end of Mass till they must be in the class room. An interval of about half an hour would scarcely suffice. An hour would ordinarily be perhaps sufficient. There may be numerous cases in which even more than an hour between the end of Mass and the opening of school would be too short. There may furthermore be matters of discipline involved with which any interference should be avoided as far as possible.

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[1] Cf. Canons 846 and 869.

[2] E. g., Vermeersch-Creusen, *Epitome Iuris Canonici* (5. ed., Malines: H. Dessain, 1934), I, n. 111, state: "Ipsa ratio liturgica suadet. . . ."

[3] Cf. F. M. Cappello, *De Sacramentis* (2. ed., Turin: Marietti, 1928), I, n. 437.

[4] Wernz-Vidal, *Ius Canonicum* (Rome: Universitas Gregoriana, 1934), IV, n. 111; Vermeersch-Creusen. *Epitome Iuris Canonici*, II, n. 111, 136.

Usually there will not be the same pressure of time during vacations. Consequently at these seasons there will be less reason for the sisters receiving before Mass. But even during vacation there may be more than sufficient reason for the sisters communicating before Mass. They may be attending a school or have a schedule which is beyond their control. All such circumstances must be taken into consideration by a pastor, who should not let his zeal for liturgical observances which are not prescribed lead him to undue insistence upon such matters.

A strenuous refusal on the part of the pastor to accommodate the sisters in their request is out of place. A fuller enlightenment of the sisters on the Holy Sacrifice of the Mass and the relation of Holy Communion to it will enable them to appreciate more fully the propriety of their receiving during Mass rather than before and, unless circumstances are unfavorable, they will undoubtedly be willing to conform to the ancient practice of communicating during Mass.

A HUSBAND TURNED CATHOLIC AND THE "CAUTIONES."

Qu. A validly married Protestant, with one child baptized Lutheran, embraces Catholicity. After his conversion two more children were born. He allowed them to be baptized Lutherans because his wife would under no condition permit them to be baptized as Catholics. She threatened divorce if he dared to have them or any future children baptized as Catholics. Is the convert husband justified in permitting his children to be baptized and raised in a Protestant sect? What are the requirements of the Church in such cases?

Resp. Since the neo-conversus is already validly married, there can be no question in this case of the *cautiones*. He is obliged, as a Catholic, to do what he can by prayer and good example to bring about the conversion of his wife and family. He is not obliged to endanger the existence of his marriage by insisting too much on the Catholic baptism of his children.

THE NUMBER OF APPARITIONS OF THE HOLY GHOST.

Qu. How many apparitions of the Holy Ghost have there been? There have been at least four—Pentecost, Baptism of our Lord, the Cloud at the Transfiguration and at the Annunciation. I think it is held that the Star of Bethlehem may be included. What authority is there for this opinion? May one hold that the pillar of cloud by day and the pillar of fire by night leading the Chosen People was a twofold or two distinct apparitions of the Holy Ghost? Is there any literature on this subject?

Resp. The question requires a distinction. Formal apparitions, in which the Holy Spirit is said to have taken a bodily form, are nowhere attributed to the Holy Spirit in the Old Testament. In the New Testament there is only one, the Dove at the baptism of our Lord. On the other hand, the manifestation of the divine powers appropriated to the Holy Spirit is frequently mentioned in the New Testament. By analogy it might also be found in the Old Testament.

At Pentecost the sound of a wind rushing through the house and the tongues of fire represented the grace to be conferred by the Holy Spirit. The text does not say He had taken these forms. (Acts 2:2-4.) There is no question of an apparition of the Holy Spirit at either the Transfiguration or the Annunciation.

The literature on the Holy Ghost is extensive. It may be doubted whether this question of His corporeal manifestations has been treated separately.

ONE MASS OF REQUIEM IN A CHURCH "ABSENTE CORPORE."

Qu. Word of the death of a religious is sent to a house in another city. Is it allowable for several priests of this church to say the *Missa de Requie* (" occasione exequiarum ") if the day is a duplex majus, duplex minus, during Lent, etc.?

Resp. By the provision of the Rubrics of the Missal (Add. III. 6) one Mass, either a low Mass or a Mass *in cantu*, may be said in the church in question as a Mass " post acceptum mortis nuntium," even on a duplex majus. There seems to be no permission to say more than one such Mass in each church upon the receipt of the news of a death.

PURIFICATION OF CHALICE WHEN BINATING.

Qu. In binating at the same or different altars may be celebrant take care of the chalice or purify it after his Communion or that of the people rather than after the Last Gospel, as the rubrics prescribe, but do not seem to be followed.

Resp. The attention of our correspondent is directed to the provisions of the Instruction of the Sacred Congregation of Rites, 11 March 1858, and found at the beginning of the Appendix in the Ritual. It is only when the second Mass is to be celebrated in *another* church that the chalice is to be purified at the end of the first Mass, and this is to be done, according to the Instruction, after the Last Gospel. If the second Mass is to be said in the *same* church, even if at a different altar, there is no purification of the chalice, but everything is done in accordance with the procedure set down to be followed for the Masses of Christmas Day.

INCENSE IN "NAILS" IN PASCHAL CANDLE.

Qu. Is it liturgically correct to describe as "nails" the pieces of wax, red in color, inserted in the Paschal Candle during the chanting of the *Exultet?* Do these pieces of wax always contain the "five grains of incense"?

Resp. Wuest-Mullaney in *Matters Liturgical* (N. 602) reads: "Care should be taken that the blessing of the Paschal Candle be not rendered invalid on account of the absence of the incense, which, according to the rubrics, must be blessed and inserted in it; for it not infrequently happens that, instead of this incense, five balls of wax in the *shape of nails* are sold by dealers, in which there is not a trace of incense. It is advisable, therefore, to examine these wax balls; and if they contain no incense, a few grains should be inserted in them before proceeding with the ceremony."

Ecclesiastical Library Table

RECENT THEOLOGY.

One of the most perplexing problems confronting the Catholic apologist of to-day is the explanation of the striking contrast between the theological concept of the first man and the aspect of the primitive beings whom scientists present as the early ancestors of the human race. Theologians are wont to picture Adam as endowed with great bodily perfection, and as possessing a high degree of infused knowledge; while scientists, relying chiefly on paleontological discoveries of recent times, depict the human beings that lived many thousand years ago as creatures notably inferior to men of to-day both in physical and in mental characteristics, in appearance very similar to apes. Now, since it is of faith—or at least theologically certain—that the entire human race of to-day is descended from Adam, how can we harmonize the bodily and intellectual inferiority of these prehistoric beings with the idea of a common father of all mankind who was a highly superior individual both in body and in soul?

Discussing this problem in the *Dublin Review* for October, the Rev. Humphrey Johnson, of the Oratory, says that three solutions have been proposed by apologists: 1. These creatures were descendants of Adam who had degenerated from the perfection of their ancestor. Examples of such degeneration are not lacking even in recent times, especially in people among whom close intermarriage has been in vogue. 2. These beings were intellectual creatures of an inferior order who dwelt on earth before the creation of Adam. 3. They were not rational beings, but a highly developed race of apes.

Father Johnson finds none of these theories satisfactory solutions of the difficulty. To the first he objects that, while degeneration to some degree is possible in a race, it has played only a secondary part in the evolution of living and extinct types of man, and the main line of development has been a gradual upward advance. "It would be difficult to find a competent anthropologist who would dispute that we derive our origin from a type of man much more lowly than the lowest types now existing." The second theory is unsatisfactory in view of the ever increasing indications that there has been no hiatus between the Neanderthal and Piltdown and Pekin men and the men of the present human race. "For the preadamite theory to have any real show of plausibility, a complete break both in cultural technique and in physical type would have to be demonstrated. No traces of such a break can be found." The third view is defended by such capable scientists as the brothers, Abbés A. and J. Bouyssonie, who have even suggested that irrational animals may have attained to the use of fire and tools. But Father Johnson believes that this view must now be rejected because even more pronounced evidence of the possession of reason by these prehistoric creatures has recently been discovered in connexion with the Pekin man.

Having proposed the difficulties involved in each of these three views, Father Johnson suggests, as a more adequate explanation, that our concept of the natural perfections bestowed on our first parent may be faulty. The idea that Adam was endowed with bodily perfection at least equal to our own and with extraordinary knowledge originated, he says, with theologians who were striving to emphasize the dire effects of the Fall. They naturally extolled by contrast the condition in which our first parents dwelt before their transgression. As far as the scriptural narrative is concerned, Father Johnson asserts, Adam could have been "a being, from the point of view of material culture not unlike the Pekin man, a creature able to make use of fire, but without agriculture, domestic animals or the use of metals. Scripture nowhere suggests that Adam in physical appearance resembled the most advanced races of modern men." Father Johnson recommends the view, favored by some of the pre-Nicene writers, such as St. Irenaeus and Clement of Alexandria, according to which Adam was a being, not so much possessed of perfection as apt to acquire perfection and knowledge, if he had remained faithful to God. "On this supposition the effects of the Fall on human nature might be compared, not so much to an accident which lamed a man after he had attained to full growth, as to one which befell him as a child, and though not preventing his later growth, interfered with its natural and harmonious development."

Whatever attitude one may take toward Father Johnson's opinion, it must be remembered that according to the Church's teachings our first parent was placed in the state of supernatural grace and was also endowed with certain preternatural privileges, and in particular with immunity from the necessity of dying. It might be asked too if there is not an explanation that will retain the theological concept of the perfection of Adam in the state of innocence and will admit the physical and mental imperfection of his first descendants, in the Church's teaching that our first parent in consequence of his sin was *changed for the worse both in soul and in body.*[1] If Adam in punishment for his disobedience was deprived of preternatural knowledge and reduced to a physical appearance similar to that which is attributed by scientists to the Neanderthal man, his immediate descendants were quite naturally very inferior human beings.

A liberal attitude toward the theory of evolution is taken by Père Périer in his recent work *Transformisme—L'Origine de l'homme et le Dogme Catholique,*[2] and also by Père Borne in *Apologétique—Nos Raisons de Croire,* a monumental symposium of apologetic discussions, to which more than sixty writers have contributed.[3] Père Périer favors a moderate theory of evolution with respect to living creatures in general. As to man, while he emphasizes as a matter of Catholic truth the origin of the human soul by a direct creative action of God, he regards as tenable the opinion that the human body has evolved from a lower form of living being. At the same time he believes that science has not yet produced any convincing proof of the evolutionary hypothesis, though the progress of the experimental sciences is rapidly increasing the number of its adherents.

An argument not infrequently employed by apologists to prove the existence of God takes as its basis the innate inclinations of man's spiritual faculties. The argument is proposed in this wise: A natural tendency toward an infinite object proves that such an object exists. But the intellect and the will of man have an inherent tendency toward an infinite object. Therefore, an infinite object — God — exists. However, in the *Ephemerides Theologicae Lovanienses,* 1938 III, the Rev. J. de Blic, S.J., contends that this mode of argumentation possesses no real probative value. For, he says, the major is based on the presumption that there can be no natural tendency unless the object to which it is directed really exists. Now, such a presumption is valid only in the supposition that an intelligent and good Creator exists; for if nature were the product of blind chance or of an evil being that would not hesitate to delude its creatures, there could be natural tendencies toward non-existent objects. In other words, the major of this argument presupposes as a fact what it is intended to prove. The minor too, continues Father de Blic, contains a fallacy, for instead of saying that the object of the human intellect is *infinite* being and the object of the will *infinite* good, we should rather say that the objects of these faculties are *indetermined* being and *indetermined* good. That is, their tendency is to the *indefinitely* great rather than to the *infinitely* great.

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[1] Denzinger, 788.

[2] Paris, Beauchesne, 1938.

[3] Paris, Bloud et Gay, 1937.

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Under the title of " Note sur l'Argument de Tradition et la Théologie " the Rev. H. D. Simonin, O.P., in the *Angelicum,* 1938 III, stresses the dependence of theological conclusions on the history of dogmas. He is referring to those conclusions which are deduced from revealed principles, not with logical necessity, but with a greater or less degree of probability, and which consequently furnish grounds for divergence of view among theologians. In choosing a particular opinion in such a case, he says, the theologian should first seek to find the form in which the revealed principle has been presented by the Church down through the ages, and then select the view most conformable to traditional belief. " If a theologian wishes to prove both to himself and to others, in a positive fashion, the solid basis of the opinion he has chosen, he can do so only by establishing an objective connexion between his conclusion and the original premise of the faith. He must, in fine, reconstruct in an intelligible manner, aided by the interpretation of history, the doctrinal continuity which the living Church through the assistance of the Holy Ghost manifests in an objective way." For, he adds, if there is exclusive recourse to the dialectic method of interpreting the truths of revelation, there is danger that a form of " religious experience," or subjective intuition, may become the main factor in the argument. Another point suggested by Father Simonin's article—and often neglected by the authors of theological manuals—is that the argument from tradition for a thesis should not consist in an assortment of detached citations from the Fathers but should be rather a summary presentation of the manner in which the doctrine in question has developed down through the centuries—that is, a history of the doctrine. Indeed, it is becoming more and more evident to Catholic scholars that the history of dogmas is one of the most helpful ancillary branches of the science of theology.

One of the most ancient and most important sources of early Christian tradition is the *Didaché* or *Doctrine of the Twelve Apostles,* lost for many centuries and then discovered by Philotheos Bryennios in 1873. Numerous controversies have centred about this work, especially with reference to the date and place of its composition and its unity. The most recent study of this interesting treatise comes from the pen of an Anglican scholar, F. E. Vokes, and is entitled *The Riddle of the Didaché.*[4] The author believes that the work was written either in Egypt or in Syria sometime between 155 A.D. and 250 A.D. It is to be noted that this is a considerably later date than that assigned by Catholic scholars, such as Bardenhewer, Tixeront and Altaner, all of whom believe that the *Didaché* was composed before the middle of the second century. Mr. Vokes is of the opinion that though a compilation, the work is a unified composition. He sees in it traces of Montanism.

Several non-Catholic scholars have condemned as a " papal forgery " the version of St. Cyprian's *De Catholicae Ecclesiae Unitate* which favors the doctrine of the primacy of the Roman See. More than thirty years ago Abbot Chapman proved satisfactorily that this version as well as that which does not contain such explicit testimony to the papal supremacy was written by St. Cyprian himself. However, it was generally believed by Catholic scholars that the latter version was the more ancient.[5] A recent monograph by the Rev. M. Bévenot, S.J. — *St. Cyprian's " De Unitate ", Chap. 4, in the Light of the Manuscripts,*[6] based on a thorough study of more than 150 manuscripts, shows that the text upholding the primacy of the pope was not only written by the Saint but was written prior to the other.

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[4] London, S.P.C.K., 1938.

[5] Cf. Tixeront, *History of Dogmas,* Vol. I, p. 359.

[6] Rome, Gregorian University, 1938.

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In accordance with the repeated wishes of our present Holy Father, that theologians of the Latin Church familiarize themselves with the beliefs and religious attitude of the dissident Oriental Christians, several articles have recently appeared presenting in a most helpful manner the status of these separated brethren. Especially worthy of notice is "Rome To-day and Reunion with the East" by the Rev. P. Dickinson, S.J., in the *Eastern Churches Quarterly* for October, 1938. The writer emphasizes as a most important principle, which should be known both to Catholics and to Dissidents, that oneness of faith is quite compatible with divergence of rite and even of spiritual and cultural traditions. It is most important to realize "how necessary the Eastern rites are for the actual extensive fulness and catholicity of the Church. Unity is of things which are distinct; reunion does not mean absorption. As Adrian Fortescue noted more than twenty years ago, it is the existence within the Church of bodies of Oriental Christians which gives the lie to that identification of 'Roman Catholic' with 'Latin' which is the great point of the Anglican branch theory." Father Dickinson makes this thought-provoking assertion: "Hardly any of the Dissidents can be accounted formal schismatics (the Holy Father is always careful to avoid the term); it is doubtful how many can justly be called heretics; the great mass of the faithful, adhering firmly to the same creed as Oriental Catholics, are certainly little preoccupied with the theological differences between East and West." And he sums up most beautifully the objective of all who are laboring for the return of the East to Catholic unity: "Most winning of all in the sight of God and of men will be the vision of a Church in which Catholics of eastern and western rite and of all nations, with every national and ritual group richly true to itself, are wholly knit together in a supra-ritual, supra-national charity."

An excellent account of the life and teachings of the famous Russian convert Vladimir Solovieff—the "Russian Newman", as he is sometimes called—by the Rev. A. N. Raybould appears in the *Clergy Review* for October, 1938. The writer traces the process of thought through which this brilliant scholar passed in his journey from complete agnosticism to the full light of Catholic truth, led principally by the overwhelming conviction that man is capable of intimate union with God. It is interesting to learn that Solovieff had accepted the claims of Catholicism several years before he actually entered the Church. But he remained a member of the Russian Orthodox Church in the belief that he could thus work more effectively for reunion. His attitude—sincere but erroneous—was similar to that of a group in the Anglican Church at the present day.[7] It was only in 1896, four years before his death, that Solovieff finally made his submission to the Catholic Church.

A consoling example of loyalty to a fundamental Christian doctrine is furnished by the Russian Orthodox priest, Father Sergius Bulgakov, writing in *Sobornost* for June, 1938. The article is concerned with the statement of the report of the Anglican Commission on Christian Doctrine [8] to the effect that a person may believe that Christ's conception took place in a purely natural manner and at the same time accept the reality of the Incarnation. Father Bulgakov justly protests against such a rationalization of a doctrine so explicitly revealed as the truth of the Virginal Conception. He even intimates that it would have been impossible for a divine person to become incarnate through natural conception, and in support of this contention proposes a view to which Catholic theologians would not agree [9] —namely, that conception by sexual intercourse arose only as a result of sin, and that virginal conception would have been the normal mode of procreation in the state of sinlessness.

The Humiliated Christ in Modern Russian Thought [10] presents an encouraging picture of the survival of a strong spirit of Christian faith in present-day Russia. The author, N. Gorodetzky, affirms that the idea of Christ's " kenosis "—His endurance of the deepest humiliations for our sake—has penetrated profoundly into the minds and hearts of the Russian Christians, and survives in a generous spirit of renunciation even in those who have abandoned religious practices. This work also expounds the doctrine of " Sophiology " and its connexion with this kenotic devotional concept.

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[7] ECCLESIASTICAL REVIEW, Feb., 1936, p. 198.

[8] ECCLESIASTICAL REVIEW, August, 1938, p. 179.

[9] Cf. St. Thomas, *Summa*, P. I, Q. 98, a. 2.

[10] London, S.P.C.K., 1938.

A series of articles entitled "Filii in Filio" by the Rev. E. Mersch, S.J., in the *Nouvelle Revue Théologique*, May-September, 1938, develops the theme that through the humanity of Christ we become the adopted children of God. The Incarnation united an individual human nature to the person of the Son; but since that human nature has a social as well as an individual character, all mankind was thereby destined to partake of the sonship of Christ. "Christ would not be entirely the Son unless the total Christ, Head and (Mystical) Body, were also the Son—unless He were the Son as a social being, naturally and supernaturally united to all humanity." This sonship comes to men through grace which in the present order is derived from Christ's "filial" grace. It is to be noted that Father Mersch includes in the scope of the Mystical Body all souls in grace, and not merely the militant Church.[11]

The *Clergy Review* for December carries as its leading article a discussion on "Faith and the Motives of Credibility" by the Rev. Aelred Graham, O.S.B. The writer endeavors to throw light on the difficult problem of the intellectual process which takes place between the natural acceptance of the motives of credibility and the supernatural assent to the truths made known by divine revelation. The former cannot be the basis of the latter—otherwise the act of faith would not be motivated, as it must be, solely on the authority of God. On the other hand, the motives of credibility are a necessary preamble, that the act of faith may be reasonable. In his explanation Dom Aelred places the essential factor of the transition from the natural to the supernatural in the influx of the virtue of faith which elevates the intellect to a power of perception that is truly divine. One of the practical benefits of this manner of explaining the transition, pointed out by the writer himself, is that it shows how erroneous is the idea entertained by those who speak of themselves or others as having "reasoned their way into the Church". However, the particular solution of the problem broached by Dom Aelred is not favored by all theologians. Moreover, the opinion that the virtue of faith can be infused into the soul of one deprived of all supernatural habits before the reception of sanctifying grace is denied by many nowadays.

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[11] Cf. ECCLESIASTICAL REVIEW, August, 1937, p. 197.

The co-operation of the Blessed Virgin in the sanctification of mankind is a subject of deep interest at the present day. Continuing his fine series of articles in the *Irish Ecclesiastical Record*, Dr. John McCarthy discusses in the August and September issues our Lady's part in the distribution of all the graces given to men. He upholds the view that since her assumption into heaven Mary participates actively and proximately by her intercession in the giving of every grace bestowed on every human being. For, he argues, the divine plan implied in Scripture and developed extensively in the tradition of the Church, according to which the Mother of the Redeemer was destined to take an important part in the Incarnation and the Redemption, calls also for her intimate co-operation in the sanctification of each individual soul through the distribution of graces. Dr. McCarthy points out how supremely equitable it is that Mary should share in the conferring of all graces, since she shared in their acquisition. With some diffidence he suggests that the most appropriate metaphor to describe the functions of Our Lady with reference to the Mystical Body is that of the heart. For, the heart " does not produce blood; it distributes the blood, all the blood; it is itself full of blood; it is dependent on the brain or the head. All these statements might be translated to express the position of Mary in the Mystical Body." Dr. McCarthy believes that the doctrine that all graces are dependent for their distribution in some manner on the co-operation of Mary is contained implicitly in revelation and accordingly could become an article of divine-catholic faith.

The question whether Mary actually acquired graces for mankind during her lifetime or only merited (*de congruo*) the application to mankind of the graces acquired by her Son continues to be discussed.[12] In the *Gregorianum*, 1938 III, Father Lennerz, S.J., reviews solutions proposed recently by Fathers Freithoff, O.P., Dillenschneider, C.SS.R., and Tummers. These writers regard Our Lady as a contributory cause in the acquisition of graces—of course, with due subordination to Christ. But Father Lennerz contends that none of the three has given a satisfactory answer to the question: " How could Mary have a part in the acquisition of the graces of the Redemption, when she herself needed to be redeemed before she could perform any meritorious act? "

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[12] Ecclesiastical Review, August, 1938, p. 188.

However, the Rev. M. Cuervo, O.P., contributes an article to the *Ciencia Tomista* defending the opinion that Mary did share in the meriting of graces and satisfactions for mankind. The grace which she received from God, he says, differed both from that of Christ (*gratia capitalis*) and from that given to every other merely human creature (*gratia individualis*). Hers was a social and universal grace which deserves a special title (*gratia Mediatricis*). By virtue of this grace she was able to merit congruously and to satisfy for all mankind—always dependently on the condign merits and satisfactions of Christ.

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In the *Clergy Review* for December the question is discussed whether Baptism would be valid if "I christen" were substituted in the form for " I baptize ". An affirmative answer is given, and in the reply the interesting fact is related that in pre-Reformation England—and, in fact, for about a century after the Reformation also—" I christen thee " was the approved formula when English was used in baptizing. Ancient rituals testify to this usage. From this the writer concludes that this form would be valid also today. I would hesitate however to admit this conclusion without some qualifications. Certainly the general use of " christen " in the olden days would prove that it was then accepted as synonymous with " baptize " and consequently sufficed for the validity of the sacrament. However, at the present day, at least in America, " christen " seems to have taken on a more general meaning in addition to " baptize " — the meaning of " to give one a name " [13]—and this would seem to cast doubt on its aptitude to serve as a valid substitute for " baptize." [14]

In the *Australasian Catholic Record* for July, 1938, the Rev. James Carroll concludes his series of articles on the Mass-stipend.[15] His purpose is to solve the knotty problem how, on the one hand, there is an obligation of commutative justice binding the priest who has accepted a stipend to say Mass according to the intention of the donor, while on the other hand there is no simony involved in the transaction through the exchange of spiritual for temporal goods. After discussing and rejecting various explanations, Father Carroll proposes the following: The faithful by becoming members of the Church implicitly enter into a pact with the clerical body, obliging themselves to provide for the material support of their priests. On the other hand, the clergy, in assuming the clerical status, bind themselves to administer to the faithful the supernatural graces entrusted to their custody. But the terms of this mutual contract, binding both priests and people in commutative justice, are undefined in their specific details. It rests with the lawful authorities of the Church to determine these details. Now, the Church permits the faithful to make a contract with an individual priest concerning the application of the fruits of the Mass, a stipend being given by the one for whose intention these fruits are to be applied. There is no simony because the ultimate source of the mutual obligation is not the private contract in question, but the title of support already belonging to the priest in strict justice. There would indeed be simony if remuneration were demanded on the occasion of some spiritual ministration to which the general title of support has not been duly applied by the Church, such as the administration of the sacrament of Penance.

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[13] Cf. *Webster's Dictionary.*

[14] Aertnys-Damen, *Theologia Moralis,* Vol. II, n. 48.

[15] Ecclesiastical Review, August, 1938, p. 190.

The interesting work of the Rev. Dr. H. Doms, *Vom Sinn und Zweck der Ehe,* has now been translated into French under the title *Du Sens et de la Fin du Mariage.*[16] The main theme is that we should regard as an end of marriage parallel with the primary end usually assigned by Catholic theologians (the procreation and the rearing of children) the perfection of the two parties of the marriage arising from the self-giving of each to the other. In this connexion an interesting point is brought out by Canon Mahoney in the *Clergy Review* for August—namely, that in the English translations of the Encyclical *Casti Connubii* which he consulted an entire paragraph of the original has been omitted. I have found the same defect in several editions of the Encyclical published in the United States; but in the translation issued by the America Press of New York the paragraph in question appears. It can be used quite aptly as a corroboration of the view of Dr. Doms, for it reads: " This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the proper conception and education of the child, but more widely as the blending of life as a whole and the mutual interchange and sharing thereof."

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[16] Paris, Desclée, 1938.

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Two striking examples of the deep encroachment of Modernism into Anglican thought are the late Hall Caine's *Life of Christ* and F. Dodd's *Introduction to the Study of Christianity*. Both writers reject the doctrine of the virginal conception of Christ and, in general, all the accounts of our Lord's miracles contained in the Gospels. Thus, in treating of the marriage feast of Cana, Mr. Dodd reminds his readers that it is a common feat of mesmerists to make a person drink water under the delusion that it is some other beverage!

However, a more encouraging outlook on the doctrinal status of the Anglican Church appears in the article " Anglican Faith " by the Rev. Raymond O'Donohoe, O.P., in the *Irish Ecclesiastical Record* for September, 1938. While admitting the disastrous effects of Modernism in the Anglican communion, Father O'Donohoe believes that this trend marks only a transitory phase of Anglican theology. He optimistically hopes for a reaction toward dogmatic objectivism similar to that experienced in several Protestant denominations in recent times—a reaction largely due to the influence of the German theologian Karl Barth.

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Book Reviews

POISON AND BALM. Stephen Brown, S.J. Browne and Nolan, Dublin. Pp. 143, with Appendix.

This book contains the six lectures delivered in the Church of Saint Francis Xavier, Dublin, by the author. It is well that this course was printed and distributed and not permitted to remain the exclusive property of the privileged hearers of the Gardiner Street Church. Of the many books that have come recently from publishing houses with the purpose of throwing light on the meaning and seriousness of Communism there is none that taps the heart of the situation so well and that will impress the unbiased by its clear and precise presentation of the case as this little book entitled: *Poison and Balm*.

In this age, as well as in ages preceding, three questions lie at the root of individual and social existence, namely, the Human Person, the Home, and the Workers and the Poor. Lined up against this seemingly formidable array is that slow-moving but determined army known as Communism, carrying with it and hurling its poisonous gases of Freemosonry, Anti-clericalism, Liberalism, Irreligion and Atheism. In successive chapters the author deals with each of these. What does that religion which is the Balm of Christ say of the individual human being? What of his nature, his destiny, his rôle in life, his rights and duties? What of the home of that unit of society, anterior to civil society? What does Communism offer? Particularly rich and sound in information is the author's chapter dealing with the Workers and the Poor. The various methods of masked propaganda and camouflage adopted by the Komintern are skillfully exposed by the writer. It would be well if a portion of this chapter alone were read from Catholic pulpits to our own people in America, where so many depend in no small measure upon the secular press and the newsreels for information concerning the Spanish rebellion. The author shows also how Communism attempts to win converts to its cause by appealing to national feeling, talking of independence and freedom, using the words Republican and Democracy, and Worker's Paradise and, should all this fail, label those who refuse to step in line Fascists or Nazis.

Thus the chief aim of the promoters of this furious offensive is the absorption of the human person, the disintegration of the home, the enslavement of the worker, and the liquidation of the supernatural, the most effective bulwark against it.

It might be expected that the nations would unite in a common front against such an enemy that threatens our civilization, but such is not the case. The subtle poison of propaganda, the author points out, has fooled, in some instances, even the elect. Lovers of Ireland will be shocked to find in Appendix B the amount of Communist literature that is being circulated in Ireland.

The plague must be fought not by fear or force, but by ideas opposing truth to falsehood. The author closes the book by suggesting various defences against the menace. The book is brief and easy to read, and heartily recommended to all study clubs.

I BELIEVE IN EDUCATION. By Edward A. Fitzpatrick. New York, Sheed and Ward. 1938. Pp. x + 218.

Dr. Fitzpatrick's book is not heavy reading. The author skims over many topics: "Some Historical High Spots," "Some Fundamental Conceptions of Education," "Liberal Education," "Infancy, "Evolution,' "Women—Sex in Education," "Experience," "Tests and Measurements," "Finance," "Organization in Education."

Almost always, the Catholic philosopher will find himself in agreement with Dr. Fitzpatrick when he deals with these and the twenty-seven other topics heading his chapters. For instance, all American educators would do well to heed the advice given on page 153: "We need to emphasize the significance of a principle pointed out by Herbart —the need of following absorption by reflexion. In this rhythm of the mental life is the opportunity for the consolidation and unification of our forces. We get cluttered up. How often in summer schools for teachers has this happened! How often has this happened in teachers' institutes! No time for reflexion! No time to make one's own what has been presented or absorbed."

Again on page vi, the author scores a direct hit when insisting that the test of both old and new should be: "To prove everything, hold fast to that which is good." We should, therefore, not reject anything of the past because it is past, but make a serious effort to evaluate tradition; and we should not accept the new because it is new.

However, the Catholic philosopher must rightly be dubious about this quotation from Courtis (page 163): "The first step in curriculum-making is to set up a basic philosophy. This study should be derived from a study of cosmic evolution and should formulate the purpose of man, and the destiny of man, as far as these ultimate goals may be discerned. Then all selection and organization of curriculum materials should be in terms of this basic philosophy." Though Dr. Fitzpatrick says on the same page, "Science can not solve the goals of human life on assumptions by so-called curriculum scientists," he says of Courtis' statement that "it echoes" what is "a new and welcome note in modern education." Though Dr. Fitzpatrick would be among the first to insist that our basic philosophy cannot be derived from

" a study of cosmic evolution," he should not have missed this opportunity of telling the reader whence we are to derive our first principles for education.

GUIDE BOOK FOR CATHOLIC CHURCH CHOIRMASTERS. By the Rev. Leo F. Rowlands. Boston, McLaughlin & Reilly Co. Pp. 82.

THE CHANT. A Simple and Complete Method for Teachers and Students. By V. G. L. St. Louis, B. Herder Book Co. Pp. 142.

MASS IN HONOR OF ST. CHARLES BORROMEO. By J. Alfred Schehl. New York, J. Fischer & Bro. Pp. 32.

SONGS OF SYON. By J. Alfred Schehl. New York, J. Fischer & Bro. Pp. 32.

THE LITURGICAL ORGANIST: PRELUDES, INTERLUDES, POSTLUDES. Compiled and Arranged by Carlo Rossini. 2 Vols. New York, J. Fischer & Bro. Pp. 100 and 110.

A great deal of progress has been made since the promulgation of Pope Pius X's famous Instruction on Church Music in 1903. Sentimental and secular music is not unknown, but the religious appeal and liturgical fitness of true Catholic church music are being more and more appreciated by the congregations and choirs even in small parishes. That more progress has not been made is due principally to lack of resources. The fine coöperation of a number of music publishers, however, has done much to offset this handicap by offering worthy church music for small choirs.

Father Rowland's booklet is intended for the beginner in directing a church choir. It is a simple, direct, elementary text. The author, however, takes for granted that " the small choir usually implies a mixed choir of men and women ". He seems to forget that women are debarred from liturgical functions and seems to over-emphasize the difficulty of training boys for church choirs. He might have mentioned that fine work has been done with boy choirs, and pointed out that while the work is difficult the results are usually very well worth while.

Father Rossini's two volumes should be eagerly welcomed by choir masters in large and small parishes. They will save wear and tear on organists' nerves and musical memories, and will be appreciated by the Catholics in the pews. As Father Rossini says in his preface, improvization is too often confused with the extemporizing of a hodgepodge of chords, cheap modulations, snatches of street songs and operatic airs, finger-board tricks and anything that comes into one's head at the moment.

Songs of Syon presents twenty-four improvisations on hymn tunes and a funeral march by the arranger. The music is confined to two staves. The pedal is optional; notes for it, however, are given in smaller type. The Mass in honor of St. Charles is by the same writer, and was written for a choir of men and boys. As published, it is written for soprano, tenor and bass, and an *ad lib.* is added for altos. The range of voices is moderate and the Mass can be used by liturgical choirs of men and boys.

In *The Chant* the author begins at the beginning and goes right through a short but complete course of the Church's official music. It is one of the most compact and at the same time satisfying method books that has come to the reviewer's attention. In his introduction the author makes an observation that might well be kept in mind by those who feel that the average Catholic cannot appreciate plainsong. " The value of this liturgical song as an aid to true devotion you will be able to verify only from experience. You must learn to love the Chant, sing it well, steep yourselves in it, in order to be able to realize its perfect suitability as a vehicle for prayer. . . . No amount of lecturing or reading will give you that, you must experience it for yourselves."

PROLEGOMENA IN PSYCHOLOGIAM. P. Giacomo van der Veldt, O.F.M. Rome, Libreria del Collegio di S. Antonio. 1938. Pp. 308.

This is really a " prolegomena ". The author, professor at the Antonianum, does not want to give a survey of some psychological facts, a kind of abbreviated text book of psychology, but to supply to the student approaching psychology a precise notion of the nature, the aims and the ends of this science. He divides, accordingly, the matter into two parts. The first part deals with the notion of psychology and an appendix discusses the relation of psychology to other sciences and to philosophy. The second part contains a concise, but very instructive, history of psychology. Perhaps a more detailed account of Scholastic psychology would have been desirable, especially in regard to the many points certain modern psychologies have in common with the ideas of medieval philosophers. The author then describes the various schools of modern psychology, and concludes his book by a chapter on the methods of psychology, including measurement, statistics and computing of correlations.

The book will be useful to the student, because it provides a clear and intelligible introduction to the intricate problems of psychology, and refers the reader to most of the important works on more special questions. As is generally admitted, there is little agreement among psychologists on theories, methods and aims of their science. Even those who hold the same fundamental ideas will find reason to disagree with the author on some points. This inevitable circumstance, however, does not diminish the value of Father van der Veldt's work. The book should prove useful also to teachers of psychology. By perusing these pages they may become aware of many questions which rise in the mind of the student who is not acquainted with psychology, and which sometimes cause rather great difficulties. Being written in Latin, though the style is easy and fluent, the book is not likely to be generally used by students. It should however be known to the teachers.

RELIGIOUS INSTRUCTION AND EDUCATION. By the Rev. Rudolph G. Bandas, in collaboration with the Rev. Joseph Collins and the Rev. Joseph Baierl. Wagner Inc., New York. Pp. 264.

This volume is divided into three parts, the first of which deals with the contents of catechization. This section contains a brief but complete and well documented history of catechetics which will be interesting and useful to anyone who has at heart the spread of the Christian Faith. Prayer, Liturgy, and Church Music are discussed in the remaining chapters.

The chapter entitled Bible and History is of importance, if for no other reason than that it includes a splendid survey of the pertinent literature and text books. The second part deals with the various methods in use by teachers of catechism. The outstanding contribution of this section is that it brings together in a few pages the fruits of the years of experience of many men who have devoted themselves to this important work. In the third part certain questions which demand special attention are discussed. Its practical suggestions are peculiarly necessary in this age in which advantage must be taken of all that is good in modern pedagogy, if religious instruction is to bear full fruit. An index gives the volume further genuine value and importance.

The question of content and method of catechization is one of extreme moment at this time. Even if it be admitted that content is objectively the more important, we must not lose sight of the psychological utility of an accurate knowledge of method. The present volume is concerned primarily with the latter problem, and the authors have made a distinct advance along the road of achieving the results they hope to secure, not merely the spread of the knowledge of Christ and His message but of making it a practical influence in the daily lives of men and women. Modern educational methods are helpful only in so far as they are conducive to this twofold purpose.

THE CHURCH AND THE GOSPELS. By Joseph Huby. Translated by Fenton Moran. New York, Sheed and Ward. Pp. vi + 231.

Sheed and Ward have taken over the publication of this well known and extremely valuable work of the great French Jesuit writer, and reissued it at a reduced price. In so doing they have done a favor to American students of the Gospels.

The book contains a competent and scientific explanation of the oral teaching of Christian doctrine which antedated the writing of the four Gospels, and valuable treatises upon the authenticity and the distinguishing individual characteristics of each of these Gospels. Father Huby wrote the book in 1928, but enriched it with the best fruits of biblical learning which had appeared up to that time. The contributions of Père LaGrange, of Père de Grandmaison, and of the other preëminent Catholic scripture scholars are made available in *The Church and the Gospel.* The erudition of the book does not in any way render it unpleasant reading. It is the sort of work which men can read with profit. It will help them to defend the authenticity and the historical value of the Gospels, and to be able the better to appreciate the import of the divine message which these Gospels contain.

The first section of the book, on the primitive oral teaching about Christ in the Church, is intensely valuable and interesting. It might well have been much longer.

Book Notes

The Catholic Biblical Association of America, formed in 1936 to serve the biblical scholars of America, has shown its vitality in undertaking the publication of the *Catholic Biblical Quarterly.* As all other organizations, the Association feels the need of an official organ. This type of association, built about a subject of such wide appeal as the Scriptures, however, can do more than aid its members through such a publication. If it makes its members articulate, it contributes at the same time to Catholic literature on this essential subject. The announcement of the Quarterly, therefore, is not the launching of just another publication. It proclaims the advent of a distinct aid to Catholic thought.

The content of the first number, dated January 1939, leads to the conviction that the Quarterly should find its place in every Catholic library, private or institutional. This issue carries articles on The Essence of the Mass and Scripture, The Seventy Weeks, The Synoptic Problem, Our Lord and the Pharisees. In addition there are departments providing news of the biblical world and of archeological activities. Matters such as this will reach a wide circle of readers. If we welcome the Quarterly as a new opportunity for the Catholic biblical scholar, it is because of the correlative thought that it may revive interest in the Scriptures among Catholics.

The Association has its headquarters at the Catholic University of America, Washington.

Serious reflexion on religious truths is of vital importance for our personal sanctification and salvation. We are reminded by Holy Writ: "With desolation is the whole world made desolate because no man thinketh in his heart." *Our Blessed Lady,* a little book of meditations prepared and arranged by Father Hennrich, O.M.Cap., embraces the Angelus, the Litany of Loreto and the Rosary. The book contains fifty-one meditations which are brief and suitable for those who may find it difficult to devote a long time to this pious exercise. The liturgical hymns in honor of Our Blessed Lady are appended. A fine gift for a priest, a religious, or a devout soul in the world. (St. Anthony Guild Press, Paterson, N. J. Pp. 109. 1938.)

Pictures and Profits From the Mass consists of a 45 page booklet for the teacher and a "Pupil's Chart Book". The booklet contains eight symbolic drawings and a short explanatory chapter. These same drawings are enlarged in the Chart Book and on the facing pages are questions to be filled in by the pupil. The drawings may be colored if the teacher so desires. The object of the author is to show the meaning and necessity of sacrifice, and that it contains the answer to our modern social problems. Every effort is made to have the child appreciate the meaning and the beauty of the Mass prayers. The author, the Rev. Gaulbert Brunsman, O.S.B., has had a goodly measure of success with the chart system, but the text will require careful attention by the teacher to adapt it for individual classes. As a matter of fact the whole idea seems to be a bit too advanced for children who would be interested in coloring outline drawings. The charts, however, might well be reproduced on the blackboard to illustrate lectures for older boys and girls and even adults. (St. Meinrad, Ind. Religious Instruction Publications.)

Father Winfrid Herbst has written the answers in his *The Catholic's Question Box* in much the same style that he would answer them at one of his missions. There is a redundancy that careful editing could have eliminated, and one would wish for a fuller treatment of some of the questions. Father Herbst, however, takes up questions of the day, many of which are not found in other question-box books. The book will be helpful to lay people, and will undoubtedly meet with popular demand. (St. Nazianz, Wis., Society of the Divine Saviour. Pp. vii, 808 12mo.)

The Church and the Nineteenth Century was written by Father Raymond Corrigan for the general reader. The treatment is necessarily sketchy; some important topics have been passed over too briefly, while other events are given undue prominence and importance. Father Corrigan, however, has written with a deftness that will hold attention, and his pointing out that the materialistic "Liberalism" of the nineteenth century was the precursor of the World War, Bolshevism, Nazism and many of our present-day ills will recommend the book to study clubs and reading circles. (Milwaukee, The Bruce Publishing Company. Pp. xviii + 326.)

The eighth fascicle of the *Dictionnaire de Spiritualité* (Cassien-Chappuis) has recently been published by G. Beauchesne et ses Fils, Paris. One begins to look forward to the appearance of the successive parts of this splendid cyclopedia. The present fascicle deals with such important figures as Saints Catherine of Genoa and of Siena, with St. Caesarius of Arles and Caesarius of Heisterbach. Among the more modern authorities on the spiritual life, it treats of Richard Challoner, Guillaume-Joseph Chaminade and Pierre Chaignon whose meditations have been so useful to priests. The article *Chair* will help one to a better understanding of Saint Paul's frequent references to the "flesh".

Some months ago Earl Browder appealed to Catholics to accept the outstretched hand of Communism. In his *The Outstretched Hand of Communism,* His Excellency Bishop Aloisius Muench shows what folly it would be to accept the proffered hand. As the Holy

Father wrote in his *Divini Redemptoris*, Communism is essentially wrong, and no one who would save Christian civilization may collaborate with it in any way whatever. (St. Louis, Central Bureau Press. Pp. 24.)

Sheed & Ward have just published the first six books of their "Catholic Masterpieces" series. They are reprints of books that have met with wide acceptance in the full price editions, and which the publishers feel will have an even wider distribution in this low price printing. It is admittedly an experiment. If sufficient interest is evinced by the book-buying public, other volumes will be published at the same price, which is fifty cents for the paper-bound, and twice as much for cloth-bound copies. On the other hand, if the demand for such reprints is only a figment of the imagination of Catholic observers and editors, the project will be abandoned. The titles of the first series are: *The Secret of the Curé d'Ars* by Henri Ghéon; *The Psychology of Character* by Rudolf Allers; *And Now I See* by Arnold Lunn; Christopher Dawson's *Progress and Religion; Catholicism, Protestantism and Capitalism* by *Amintore Fanfani,* and *Thomas More* by Daniel Sargent.

The Gospel according to Saint Matthew, by the Rev. Leo F. Miller, is one of the new biblical studies that can be recommended for religion classes and study clubs. In addition to brief commentaries in the form of footnotes, Dr. Miller adds an Introduction giving historical data, literary and doctrinal characteristics of the Gospel. The volume is not intended for the theologian or advanced student but primarily for the educated layman. The format is quite pleasing. (New York, Joseph F. Wagner, Inc. Pp. iv + 346.)

Just out is the new edition, *L'Annuaire Général Catholique du Clergé, Communautés, Enseignement, Œuvres en France.* A Preface by Henri Reverdy, of l'Action catholique française, introduces a complete listing of the dioceses of France and her colonies, the members of the clergy, religious establishments of men and women and the institutions conducted by them, Catholic groups and organizations and other Catholic information. It gives a very good idea of the activities and the condition of Catholics in France at the present time. The book is one that should be in the library of every Catholic college, seminary and chancery office. (Paris, P. Lethielleux, Editeur. 8 vo. Pp. 2050. Price, 160 fr.)

A good little compendium of the Church's social teachings is Charles Bodin's *La Doctrine Sociale de l'Eglise et la Science Economique.* Preachers and teachers will appreciate the clarity and conciseness of Dr. Bodin's arguments and the manner in which he shows that the true science of economics and the social doctrine of the Church are quite in harmony. (Paris, Editions Spes. Price, 8 fr. 25.)

The latest of Bishop Tihamer Toth's books to be translated into English is *The Risen Christ.* The volume contains seventeen sermons on the Resurrection, the Ascension, the Last Judgment and the Blessed Virgin. These have the warmth and fervor and fresh outlook that have marked the Bishop's other sermons. They invite reflexion in an original way upon topics which a preacher must frequently treat. American priests will find many a passage that is serviceable and readily adaptable. (Translation by V. G. Agotai; edited by Rev. Dr. Newton Thompson. St. Louis, B. Herder Book Co. Pp. 213.)

A real addition to the literature on vocations is *Seminaire ou Noviciat?* by Joseph De Guibert. (Paris, Editions Spes. Price, 14 fr.) The book is addressed to the young man who feels he has a vocation to the priesthood, but is not certain whether that call is to serve as a diocesan priest or to join a religious community. The author simply and clearly points out the differences between the religious and secular clerical life, and the legitimate motives that should actuate one in making choice. The principles are sound and the reasoning good. A book in English along the same lines would likely find a good sale in this country. The French of the present volume, however, is not too difficult.

Father John C. Ford's doctoral dissertation, *The Validity of Virginal Mar-*

riage (Worcester, Mass. Harrigan Press, Inc. Pp. ix + 139) presents a discussion on what constitutes the essence of marriage that the priest on the mission will find practical, interesting and helpful. The theme itself is principally of academic interest, but the treatment brings up theological points that are of timely interest.

The thesis is divided into two parts: the essence of marriage, and the condition of preserving virginity. The conclusion of the first part is that marriage is a moral bond between man and woman which consists in the perpetual, exclusive right to one another's persons with a view to the acts of conjugal life and love. The second part, from which the thesis takes its title, compares the condition of preserving virginity with the essence of marriage and decides that the two are not contradictory. The position is defended against objections and is confirmed by arguments drawn from universally admitted doctrine with regard to premarital and post-marital agreements. In an interesting appendix Father Ford lists 78 authors who favor the validity of virginal marriage and 55 who are " inclined " to deny it. The author has not disgressed and has handled his matter well. One would wish for a fuller development of some points, but the dissertation will well repay reading.

What is Communism? Bernard F. Schumacher's translation of *Pour connaître le communisme* by Father Delaye, is a plain and practical introduction to the theory. Communism is not merely an economic system, as its proponents are trying to tell Americans, but a concept of the universe containing a philosophy which is anti-religious, and would offer a new moral code, educational and political systems, legal code and incidentally a new economic system. Father Delaye outlines briefly what may be called Leninism, because, as he says in his preface, " in the living evolution which modifies Communism from day to day it may be considered as a clear and sound term of reference ". One of the more interesting chapters is " Communist Mysticism," in which is shown that Marxism is a religion without God, without rites or ceremonies, but embodying a faith, a hope and a desire. The book is one that cannot be overlooked by those who are studying Communism or by those who are engaged in opposing its propagation. (St. Louis. B. Herder Book Co. Pp. 191.)

The fourth and final volume of Aloisius Moretti's *Caeremoniale Iuxta Ritum Romanum* is ready for distribution. It is without doubt the best and most complete ceremonial that has appeared in recent years and, as has been said in previous reviews, it is a " must " for students of the rubrics and for diocesan masters of ceremonies.

The subject matter of the fourth volume is " De Sacramentis, de Sacramentalibus et de Exsequiis ". The first part takes up the Sacraments as administered by a bishop, by the simple priest and *episcopo ordinario gravi morbo laboranti.* The second part is divided into two sections: " De Sacramentalibus ab episcopo peragendis " and " De Sacramentalibus deque nonnullis benedictionibus a sacerdote peragendis." The third part is " De exsequiis." A short appendix is concerned " De Obitu deque Exsequiis Episcopi Ordinarii." A complete alphabetical index and a listing of the decrees of the Sacred Congregation of Rites adds to the value of the volume. Some eighty figures illustrate the text, and help to make the most complicated ceremonies readily understandable. (Turin, Casa Editrice Marietti. Pp. xx + 640.)

Called by Daniel Webster " The most wonderful poem of any age or language," the Book of Job has long appealed to stylists interested only in its literary aspects as well as to Saints and Fathers of the Church. As St. John Chrysostom wrote, " it is profitable in every manner of life and circumstance." No excuse, then, is needed for a new translation that is well done and introduces notes that add to the understanding and enjoyment of the text. Father George O'Neill has done this in his *The World's Classic Job.* With the lay reader principally in mind, Father O'Neill has included notes that clarify and illustrate, and has avoided textual criticism or matters of professional and academic interest. The introduction gives all that is necessary for an understanding of the text, including a commentary on textual problems and a short chapter on its literary merits. (Milwaukee, Wis., The Bruce Publishing Co. Pp. xiv + 158.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

Father Smith Instructs Jackson. By the Most Reverend John F. Noll, D.D. Our Sunday Visitor Press, Huntington, Indiana. Thirtieth Edition, Revised and Enlarged, 1938. Pp. 200. Price, 50c; cloth, $1.00.

Restoring All Things: A Guide to Catholic Action. Edited by John Fitzsimons and Paul McGuire. Sheed & Ward, New York City. 1938. Pp. xiii + 236. Price, $2.00.

Man's Triumph with God in Christ. By the Reverend Frederick A. Houck. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xii + 244. Price, $2.00.

The Lives of the Saints. Volume XII: December. By the Reverend Alban Butler. Edited, Revised, and Copiously Supplemented by the Reverend Herbert Thurston, S.J., and Donald Attwater. P. J. Kenedy & Sons, New York City. 1938. Pp. xiv + 355. Price, $2.25.

LITURGICAL.

Liturgy and Life. By Dom Theodore Wesseling, Monk of Saint Michael's Abbey, Farnsborough. Longmans, Green & Company, New York City. 1938. Pp. ix + 124. Price, $1.40.

Hymn to Our Lady Immaculate and Christus Vincit. Words and Music by the Reverend C. W. Rigby. J. Fischer & Brother, New York City. 1938. Price, 10c.

Officium parvum Beatae Mariae Virginis. Complete with English Rubrics. Edited by the Reverend D. Sigismund De Courten. Benziger Brothers, New York City. 1938. Pp. 263. Price, cloth, 40c.; leather, 75c.

PHILOSOPHICAL.

Elementa Philosophiae. Seu Brevis Philosophiae speculativae Synthesis ad Studium Theologiae Manuducens. A. F. X. Maquart, Philosophiae Doctor in Maiori Seminario Remensi Philosophiae Professor. Tomus Tertius. Vol. I: Metaphysica defensiva seu Critica. Vol. II: Metaphysica ostensiva: ontologia; theologia naturalis. Andreas Blot, Paris, France. Pp. Vol. I, 346; Vol. II, 485.

Seele und Geist. Ein Aufbau der Psychologie. Von Alexander Willwoll, S.J. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. viii + 258. Price, $2.25.

Crime and Religion. A Study of Criminological Facts and Problems. By the Reverend Leo Kalmer, O.F.M., in collaboration with the Reverend Eligius Weir, O.F.M. Edited by the Reverend James Meyer, O.F.M. Introduction by Major H. C. Hill, Warden U. S. Northeastern Penitentiary, Lewisburg, Pennsylvania. Preface by the Very Reverend Francis J. Haas, Ph.D. Franciscan Herald Press, Chicago, Illinois. 1938. Pp. 278.

HISTORICAL.

The Basque Problem. As seen by Cardinal Goma and President Aguirre. By Dr. De Azpilikoeta. The Basque Archives, New York City. 1938. Pp. 189.

The Papal Conflict with Josephinism. By Sister Mary Clare Goodwin, C.S.A., Ph.D. Fordham University Press, New York City. 1938. Pp. xiii + 157. Price, $2.00.

The Queen of Ireland. An Historical Account of Ireland's Devotion to the Blessed Virgin. By Mrs. Thomas Concannon, M.A., D.Litt. M. H. Gill & Son, Ltd., Dublin, Ireland. 1938. Pp. xxi + 368. Price, 12/6.

Fascist Europe. An Anglo-Italian Symposium edited by Erminio Turcotti and published under the auspices of the National Institute of Fascist Culture of Pavia. Volume I. 1939. Pp. 157. Price, $1.00.